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COMPILED BY J. GUY,

Maſter of the Literary and Commercial Seminary, Briſtol:
Author of an Engliſh Grammar—Epitome of Geography
and Aſtronomy—Univerſal Chart of Hiſtory, &c.

IN COMPANY, TO DISCOVER GROSS IGNORANCE OF THINGS, BECOMING ONE'S STATION IN LIFE TO KNOW, IS INSUPPORTABLY MORTIFYING AND DEGRADING.

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Miſcellaneous Selections, &c.

PART IV.

OF

TITLES AND DISTINCTIONS.

A TITLE is an appellation of dignity, or pre-eminence, given to perſons poſſeſſed of the ſame. The king of England takes the title of *king of Great Britain, France, and Ireland;* the king of France *had* the title of *king of France and Navarre;* the king of Spain has a whole page of titles to expreſs the ſeveral kingdoms and territories he is maſter of: the king of Sweden entitles himſelf *king of the Swedes and Goths:* the king of Denmark, *king of Denmark and Norway:* the king of Sardinia among his titles takes that of *king of Cyprus and Jeruſalem:* the duke of Lorrain, the title of *king of Jeruſalem and Sicily.*

The pope has the title of *holineſs;* a cardinal prince of the blood, that of *royal highneſs*, or *moſt ſerene highneſs:* other cardinal princes, *moſt eminent highneſs:* an archbiſhop, *grace* and *moſt reverend:* a biſhop, *right reverend;* abbots and prieſts, *reverend.*

To the emperor is given the title of *imperial majeſty:* to kings, *majeſty:* the kings of France, had *moſt chriſtian majeſty:* to the kings of Spain, *catholic majeſty:* to the king of England, that of *defender of the faith;* to the Turk, *grand ſeignior*, and *highneſs:* to the prince of Wales, *royal highneſs:* the dauphin of France was ſtiled *ſerene highneſs:* the doge of Venice, *moſt ſerene prince:* to electors, *electoral highneſs:* to nuncio's and ambaſſadors, *excellency.*

The Emperor of China among his titles takes that of *tien fu*, ſon of heaven. The orientals are exceedingly fond of titles: the ſimple governor of Schiras, for inſtance, after a pompous enumeration of qualities, lordſhips, &c. adds the titles of *flower of courteſy*, *nutmeg of conſolation* and *roſe of delight*.

The titles of dukes, earls, &c. are conferred on perſons from their intereſt or influence with the king or his miniſters; and ſometimes they are beſtowed for ſervices done to the ſtate; as to admirals, great ſtateſmen, and men learned in the law. The chancellor is always made a peer, and ſometimes, the judges.

Great reſpect has always been paid to rank and titles, and it is no wonder therefore that men of great fortune are ambitious to procure them.

EMPEROR, among the ancient Romans ſignified a general of an army, who for ſome extraordinary ſucceſs had been complimented with this appellation. It came afterwards to denote an abſolute monarch, or a ſupreme commander of an empire. The title *emperor* cannot add any thing to the rights of ſovereignty; but it gives precedence and pre-eminence above the ſovereigns; and as ſuch it raiſes all thoſe inveſted with it to the top of all human greatneſs.

The emperors, indeed, pretend that the imperial dignity is more eminent than the regal; but the foundation of ſuch prerogative does not appear, for the greateſt and moſt abſolute monarchs, as thoſe of Babylon, Perſia, Aſſyria, Egypt, &c. were called by the names of kings in all languages, ancient and modern.

In the Eaſt, the title and quality of emperor are more frequent than among us; thus the ſovereign princes of China, Mogul, Perſia, &c. are all emperors.

In 1723, the czar of Muſcovy, aſſumed the title of *emperor of Ruſſia*. The kings of England had anciently the title of emperors; as appears from a charter of king Edgar. *Ego Edgarus, Anglorum baſilicus, omniumque regum inſularum oceani quæ Britanniam circumjacent, &c. imperator et dominus.* And the crown of England has been long ago declared in parliament to be an imperial crown.

KING.

KING. A monarch, who rules ſingly over a people. *Camden* derives the word from the Saxon.—Among the Greeks and Romans kings were prieſts as well as princes.

The king of the Romans is a prince choſen by the Emperor, as a coadjutor in the government of the empire. The Hungarians formerly gave the name of *king* to their queen Mary.

The title of *grace* was firſt given to our kings about the time of Henry IV. and that of *highneſs* and *majeſty* to Henry VIII. In all public letters, &c. the king ſtiles himſelf *nos*, we, though till the time of king John, he ſpoke in the ſingular number.

The king of England takes an oath at his coronation to preſerve the rights and privileges of the church, the prerogative of the crown, and the laws and cuſtoms of the realm. He has the power by his prerogative, without any act of parliament to make war or peace, conclude leagues and treaties, &c. He convokes and diſſolves parliament, and may refuſe his aſſent to any bill paſſed by both houſes, without giving his reaſons for it. He may increaſe the number of members of either houſe at pleaſure, by creating new peers, and by beſtowing privileges on other towns for ſending burgeſſes to parliament. Debts due to him are always to be ſatisfied in the firſt place, in caſe of executorſhip. He has cuſtody of the perſons and eſtates of idiots and lunatics; and to him revert all eſtates when no heir appears. All bullion, money, &c. found, if the owners are not known, belong to him. So all wrecks, and lands recovered from the ſea, gold and ſilver mines, &c. are ſaid to be his.

He cannot make new laws, or raiſe taxes without the conſent of parliament. But though in Great Britain, which is a limited monarchy, the power of the king is greatly reſtrained, it is ſo far from diminiſhing his honour, that it adds glory to his crown.

Of the king's *revenues*, ſome have belonged time out of mind to the crown, ſome granted by parliament, by way of purchaſe or exchange for ſuch of the king's inherent hereditary revenues, as were found inconvenient to the ſubject. Another branch of the king's

ordinary revenue conſiſts in the profits and rents of the demeſne lands of the crown. Theſe demeſne lands were originally very large and extenſive; compriſing divers manors, honours, and lordſhips; at preſent they are greatly contracted.

The profits ariſing from his foreſts are conſidered as another branch of the revenue; and that which ariſes from the king's ordinary courts of juſtice makes another branch. There are alſo many others.

The king's *extraordinary* revenues conſiſt in *aids*, *ſubſidies*, and *ſupplies*, granted by the commons in parliament. The clear neat produce of the ſeveral branches of the revenue, amounts to more than ten millions and a quarter ſterling: beſides more than two millions and a quarter raiſed by the land and malt tax.

A part of this money is appropriated partly to the payment of the intereſt of the national debt. But of this more will be obſerved under the head of taxes, &c.

To enter into a larger deſcription of royalty would be foreign to the purpoſes of thoſe for whom this work is deſigned; if the ſubject be fully enlarged upon, the king ſhould be conſidered under ſeveral diſtinct views, as his title, his family, his councils, his revenue, his prerogative, and his duty.

STADTHOLDER, a title formerly given to the governor, or lieutenant of a province in the United Netherlands; particularly that of Holland, where the word has been moſtly uſed.

Menage derives the word from *ſtadt*, ſtate; and *houlder*, holding, q. d. lieutenant of the ſtates.

The ſtadtholder was conſidered as the firſt member of the republic, and chief of all the courts of juſtice. All ſentences and judgments were diſpatched in his name, and when an office became vacant in any of the courts, the ſtates propoſed three perſons to the ſtadtholder, who chooſed one of them. He could pardon criminals, which is a ſovereign prerogative. He had the choice of chief magiſtrates in each city; the council of the city preſenting two perſons, one of which he appointed. He had the power to caſhier maſters, and

put

put others in their room. He was arbitrer of all differences that aroſe between the ſeveral provinces, or between the cities and members of the ſtates of the province.

The office of ſtadtholder is very ancient; the counts not being able to reſide in Holland, appointed ſtadtholders to command in their abſence.

William I. prince of Orange, was ſtadtholder of Holland and Zealand at the time the Dutch ſhook off the Spaniſh yoke, which enabled him to contribute greatly to that happy event.

SULTAN, or Soldan, a title given to the emperor of the Turks. It had its riſe under *Mahmoud*. *Vattier* ſays the word is Turkiſh, and ſignifies *king of kings*, and was firſt given to the Turkiſh princes about 1055. Others will have it to be Perſian. It is ſaid that *Mahmoud*, towards the cloſe of the fourth century, went to reduce *Kalaf*, a governor of a province, who affected the ſovereignty; and that *Kalaf* when he heard of his coming, went out to meet him, delivered the keys of his fortreſs, and owned him his *ſultan*, that is, his lord or commander. The title pleaſed *Mahmoud* ſo well, that he aſſumed it ever afterwards; and from him it paſſed to his deſcendants, and to other Mahometan Princes.

The higheſt officer, among the Turks, next to the ſultan is the *grand vizier*, who has the care of the whole empire. He lives in the utmoſt ſplendor, and has above two thouſand officers and domeſtics in his palace.

CZAR, is a title aſſumed by the grand dukes, or emperors of Ruſſia. The natives pronounce it tzar, or zaar, and this by corruption from cæſar, emperor, on account of ſome fancied relation to the Roman emperors. On this account they alſo bear the eagle as a ſymbol of that empire. The firſt who bore the title of czar, was *Baſil*, who freed his country from its ſubjection to the Tartars, about 1470. The preſent empreſs of Ruſſia is ſtiled *czarina*.

DOGE;

DOGE; a chief magiſtrate in the republics of Venice and Genoa. The word properly ſignifies *duke*, being formed from the Latin word *dux*, as *dogate* and *dogado*, from *ducatus*, duchy.

The dignity of *doge* is elective: at Venice he is elected for life; at Genoa only for two years; the title of *ſerenity* with which he is addreſſed, is conſidered by the Venetians as ſuperior to that of *highneſs*.

The doge is the mouth of the republic, and the chief council. He is however little more than the ſhadow of the majeſty of a prince, all the authority being veſted in the republic. He only lends his name to the ſenate, the power is diffuſed throughout the whole body, though the anſwers be all made in the name of the doge.

The doges were anciently ſovereigns; but all the prerogatives now reſerved to them, are few. They give audience to embaſſadors; and all diſpatches from embaſſadors are directed to them. The money is ſtruck in the doge's name, but not with his ſtamp or arms.—All the magiſtrates riſe and ſalute the doge, when he comes into council; and the doge riſes to none but foreign embaſſadors.

The doge nominates to all the benefices in the church of St. *Mark*. His grandeur is on many accounts rendered troubleſome. He may not go out of Venice without leave of the council. The children and brothers of the doge are excluded from all the chief offices of the ſtate. The doge may not diveſt himſelf of his dignity, for his eaſe, and after his death his conduct is examined with great ſeverity.

DEY is the title of the ſovereign of Algiers, under the protection of the *grand ſeignior*. A prince under this title was appointed by the ſultan, at the requeſt of the Turkiſh ſoldiers, in the year 1710. The term *dey*, in the Turkiſh language ſignifies an uncle by the mother's ſide; and the reaſon of the denomination is this, that the Turkiſh military conſider the grand ſeignior as their father, the republic as their mother, by which they are nouriſhed and maintained, and the *dey* as the brother

of

of the republic, and conſequently the *uncle* of all who are under his dominion. Beſides the age, experience, and valour, which are neceſſary qualifications, he muſt alſo be a native Turk, and have made the voyage to Mecca. He has no guards, nor conſiderable retinue: he preſides at the divan, and is moſt diſtinguiſhed by the reſpect and ſubmiſſion which are paid to him.

BEY denotes a governor of a country, or town in the Turkiſh empire. The Turks write the word *begh*, or *bek*, but pronounce it *bey*: it properly ſignifies *lord*, but is particularly applied to a *lord of a banner*, or ſtandard, and it is the badge of him who commands in a conſiderable place of ſome province.

CALIPH denotes a ſucceſſor of Mahomet. For the word is Arabic, *Khalifah*, and implies a ſucceſſor or heir. After the death of *Mahomet*, *Abubeker* having been elected to ſupply his place, he would take no other title than *Khalifah*, or vicar of the prophet, or meſſenger of God. The caliphs in the Mahometan, bore a near affinity to the popes in the Chriſtian religion. *Vattier* obſerves, that the ſultans and kings fell down before them, and kiſſed their feet.

PRINCE, is a perſon inveſted with the ſupreme command of a ſtate or country: independent of any ſuperior. It is alſo uſed for a perſon who is ſovereign of his own territories; yet acknowledges ſome other as his ſuperior, and pays homage to him. Thus, all the princes of Germany are fudataries of the emperor: and, though they are as abſolute in their reſpective principalities as the emperor himſelf, yet they are all bound in certain ſervices to him.

Du Cange gives a number of inſtances, to ſhew that *prince* anciently ſignified no more than *lord*. Indeed the word *princeps* in Latin, whence *prince* in Engliſh, originally ſignifies only the chief or firſt.

Prince is a title given to the iſſue of princes, or thoſe of the royal family: in which ſenſe, thoſe of France were called *princes of the blood*. In England they are called

called ſons and daughters of England: the eldeſt ſon is created Prince of Wales; the younger are created Dukes or Earls, with what title the King pleaſes. To all the King's children, belongs the title of *royal highneſs*. All ſubjects are to kneel when admitted to kiſs their hand; and at table, out of the King's preſence, they are ſerved on the knee. The youngeſt ſons and daughters of the king, have *precedence* before all peers and public officers, as well eccleſiaſtical as temporal.

Prince of Wales is born Duke of Cornwall, and immediately entitled to all the rights, revenues, &c. belonging thereto. He is afterwards created *Prince of Wales*, and *Earl of Cheſter*.

A VICE-ROY is a governor of a kingdom, who commands therein, in the name and ſtead of the king; with full and ſovereign authority. Sicily, Catalonia, Mexico, &c. are governed by vice-roys.

The NOBILITY of England is called the peerage of England. There are five degrees of nobility, viz. that of duke, marquis, earl or count, viſcount, and baron. The term *nobility*, is in England reſtrained to degrees of dignity above knighthood.—Every where elſe, nobility and gentry, or gentility, have been uſually conſidered as the ſame.

Some refer the *origin* of nobility to the Goths, who, after they had ſeized a part of Europe, rewarded their captains with titles of honour, and called them *nobles*, *nobiles*, to diſtinguiſh them from the common people.

In England nobility is only conferred by the king, and that by patent, in virtue whereof it becomes hereditary. In other countries there are other ways of acquiring it. Thus, in France, ſeveral offices conferred perfect nobility; as all offices of the crown. There were others alſo which communicated only a perſonal nobility, and died with the perſon; but the late revolution has ſwept away all ſuch diſtinctions.

The privileges of the Engliſh nobility are very conſiderable: they are all eſteemed as the king's hereditary counſellors, and are all privileged from all arreſts, unleſs

leſs from treaſon, felony, and breach of the peace. In criminal caſes, they are only to be tried by a jury of peers; who are not put to their oath, but their verdict upon their honour ſuffices. In their abſence, they are allowed a proxy to vote for them.

Matthæus obſerves, that *nobility* among the Romans was a quite different thing from what it is among us: for they were thoſe either raiſed to the magiſtrature, or deſcended from magiſtrates. There was no ſuch thing as nobility by patent. *Bartoli* ſays, that doctors, after they have held a profeſſors chair in an univerſity for twenty years, became *noble*, and are entitled to all the rights of *counts*, but this claim is not admitted at court.

DUKE; a prince, without the title or quality of king.—Such are the Duke of Lorrain and Duke of Holſtein. There are alſo two ſovereigns who bear the title of Great Duke; as the Grand Duke of Tuſcany, and the Grand Duke of Muſcovy, now called the Czar or Emperor. The Emperor of Germany is *Arch-Duke* of Auſtria.

Duke, implies alſo, a title of honour, or nobility, the next below princes. It is a Roman dignity: and the firſt dukes *(duces)* were commanders of armies. Under the latter emperors, the governors of provinces were entitled *duces*. The firſt governor under the name of duke was that of the Griſons. The Goths and Vandals, upon their over-running the provinces of the Weſtern Empire, aboliſhed the Roman dignities wherever they ſettled: But the Franks and others, to pleaſe the Gauliſh people, who had been long uſed to that form of government, changed nothing therein, and accordingly, all Gaul was divided into dutchies and counties, and gave the names, ſometimes of Dukes, and ſometimes of counts, *(comites)* to the governors thereof.

Camden obſerves, that in England, during the time of the Saxons, the officers and commanders of armies were called *dukes*, after the manner of the ancient Romans. After the Conqueror came in, the title lay dormant, till the reign of *Edward* III. who created his

his ſon *Edward*, firſt called the Black Prince, *Duke* of Cornwall. Afterwards more were made, whoſe titles deſcended to poſterity. They were created with much ſolemnity. The dukes of our days retain nothing of their ancient ſplendor, but the coronet on their eſcutcheon; which is the only mark of their departed ſovereignty. They are created by patent, cincture of the ſword, mantle of ſtate, impoſition of a cap, and coronet of gold on the head, and a verge of gold in their hand.

The eldeſt ſons of dukes, are, by the courteſy of England, ſtiled *Marquiſſes*, and the younger ſons, *Lords*. A duke has the title of *grace*; and being writ to, is ſtiled, in the herald's language, moſt high, potent, and noble prince. Dukes of the blood royal, are ſtiled, moſt high, moſt mighty, and illuſtrious princes.

MARQUIS is a title next below a duke. There are many opinions as to the occaſion of this title. Some ſuppoſe it comes from the *Marcomanni*, an ancient people, who inhabited the *marches* of Brandenburg. Marquiſſes were anciently governors of frontier cities or provinces, called marches. Marquis is originally a French ſtile: the Romans were unacquainted with it. King *Richard* II. was the firſt that introduced the dignity of Marquis among us.

EARL; an Engliſh title of honour, or degree of nobility, next below of marquis, and above a viſcount.

Earls were anciently attendants, or aſſociates of the king in his councils, and martial expeditions; much as comities (counts) were of the magiſtrates of Rome, in quality of deputies, to execute their offices for them. Hence alſo, Earls are called in Latin, *comites*; in French, *comtes*, &c.—The Germans call them *graves*, as landgrave, markgrave, palſgrave, &c. the Saxons, *coldermen*; the Danes, *eorlas*; and the Engliſh, *earls*.

Originally, the title *Earl* always died with the man. William the Conqueror firſt made it hereditary; giving it in fee to his nobles; and annexing it to this or that ſhire or county. For the ſupport of the ſtate thereof,

he

he allotted the third penny out of the ſheriff's court, iſſuing out of all pleas of the ſhire from which the Earl took his title.

Earls are now created by charter, without any authority over, or particular relation to their counties; and without any profit ariſing thence, except ſome annual ſtipend out of the exchequer for honour ſake. The number of Earls being of late much increaſed, and no more counties being left for them; ſeveral of them have made choice of ſome eminent part of a county, as Lindſey, Hollands, Craven, &c. others of ſome town, as Marlborough, Exeter, Briſtol, &c. and others of ſome village, or their own ſeat, park, &c. as Godolphin, Bolton, Danby, Wharton, &c.

Two Earls we have which are not local, i. e. not dignified from any places, but from noble families, viz. Earl *Rivers*, and Earl *Poulet*. A third is denominated from his office, viz. Earl Marſhal.

Earls are created by cincture of ſword, mantle, a cap and a coronet put on his head, and a charter in his hand. They are ſtyled by the king, *conſanguinei noſtri*, our couſins. Their title is, *moſt potent and noble Lord*. Their coronet has the pears raiſed on points, with leaves between.

Earl was a mighty title among the Saxons: It is obſerved to be the moſt ancient of any of the peerage; and that there is no other title of honour in uſe among the preſent nobility, which was likewiſe uſed among the Saxons, beſide it.

COUNT, *Conntee*, *Comes*, a nobleman who poſſeſſes a domain erected into a county. Engliſh counts we diſtinguiſh by the title of earls; foreign ones ſtill retain their proper name. The dignity of a count is a medium between that of a duke and a baron.

According to the modern uſe, moſt plenipotentiaries and embaſſadors aſſume the title of counts; though they have no county; as the *Count d'Avaux*, &c.

Anciently, all generals, counſellors, judges, ſecretaries of cities under *Charlemaign*, were called counts; the diſtinguiſhing character of a duke and a count being

 this,

this, that the latter had but one town under him, but the former ſeveral.

In the times of the commonwealth, *comites*, among the Romans, was a general name for all thoſe who accompanied the proconſuls and proprætors into the provinces, there to ſerve the commonwealth.

Under the emperors, comites were the officers of the palace. The origin of what we now call counts, ſeems owing to *Auguſtus*, who took ſeveral ſenators to be his comites, as *Dion* obſerves, i. e. to accompany him in his voyages and travels, and to aſſiſt him in hearing of cauſes; which were here judged with the ſame authority as in full ſenate. *Gallienus* ſeems to have aboliſhed this council, by forbidding the ſenators being found in the armies; and none of his ſucceſſors re-eſtabliſhed it.

Theſe counſellors of the emperor were really counts, comites, i. e. companions of the prince: and they ſometimes took the title thereof, but always with the addition of the emperor's name whom they accompanied: ſo that it was rather a mark of their office, than a title of dignity.

Conſtantine was the firſt who converted it into a dignity; and under him it was, that the name was firſt given abſolutely.

The name once eſtabliſhed, was in a little time indifferently conferred, not only on thoſe who followed the courts, and accompanied the emperor, but alſo on moſt kinds of officers.

Euſebius tells us, that *Conſtantine* divided the courts into three claſſes; the firſt bore the title of *illuſtres*, the ſecond that of *clariſſimi*, and afterwards *ſpectabiles*; the third were called *perfectiſſimi*.

Of the two firſt claſſes was the ſenate compoſed; thoſe of the third had no place in the ſenate, but enjoyed ſeveral other of the privileges of the ſenators.

Under the laſt of the ſecond race of French kings, they got their dignity rendered hereditary; and even uſurped the ſovereignty, when *Hugh Capet* came to the crown. His authority was not ſufficient to oppoſe their encroachments; and hence it is they date the privilege of wearing coronets in their arms: they aſſumed it then, as enjoying the rights of ſovereigns in their particular

ticular diſtricts, or counties. But, by degrees, moſt of the counties became reunited to the crown.

VISCOUNT is uſed for a degree of nobility, next below a count or earl, and above a baron. *Henry* VI. according to *Camden*, created *John Lord Beaumont*, *Viſcount Beaumont*, who firſt had the title in England. In other countries it is more ancient. It is ſuppoſed to have been brought over hither by the Normans.

BARON, is a dignitary who holds a barony. Baron is a term whoſe origin and primary import is much conteſted: ſome will have it originally denote a man; ſome a hero, or valiant man; ſome a great, or rich man.—*Menage* derives it from the Latin *baro*, which we find uſed in the pure age of that language for *vir*, a ſtout, or valiant man: whence, according to this author, it was, that thoſe placed next the king in battle, were called barones, as being the braveſt men in the army: and as princes frequently rewarded the bravery and fidelity of thoſe about them with fees, the word came to be uſed for any noble perſon who holds a fee immediately of the king.

Baron is more particularly uſed among us for a lord, or peer of the loweſt claſs; or a degree of nobility next below that of a viſcount, and above that of a knight, or baronet. Barons are lords of parliament, and peers of the realm, and enjoy all the privileges thereof.

In ancient records, the word *barons* included all the nobility of England, becauſe regularly all noblemen were barons, though they had a higher dignity. And the great council of the nobility, when they conſiſted of, beſides lords and barons, dukes, marquiſſes, &c. were comprehended under the name *de la councel de baronage*.

BARONY, *Baronia*, or *Baronagium*, the lordſhip or fee of a baron, either temporal or ſpiritual. In which ſenſe, barony amounts to the ſame with what is otherwiſe called *honour*.

A barony may be conſidered as a lordſhip held by ſome ſervice in chief of the king, coinciding with what is otherwiſe called *grand ſergeanty*.

The baronies belonging to biſhops are, by ſome called *regalia*, as being held ſolely on the king's liberality. Theſe do not conſiſt in one barony alone, but in many.

A barony, according to *Bracton*, is a right indiviſible: wherefore, if an inheritance be to be divided among coparceners, though ſome capital meſſuages may be divided, yet, if the capital meſſuage be the head of a county, or barony, it may not be parcelled; and the reaſon is, leſt by this diviſion, many of the rights of counties and baronies, by degrees, come to nothing, to the prejudice of the realm; which is ſaid to be compoſed of counties and baronies.

BARONET, among modern writers, denotes a dignity, or degree of honour next below a baron, and above a knight; having precedency of all knights, except thoſe of the *garter*.

The dignity of baronet is given by patent, and is the loweſt degree of honour that is hereditary. The order was founded by King *James* I. in 1611, who erected it in lieu of knights bannerets; or, as others will have it, in lieu of the ancient valvaſors. They had ſeveral conſiderable privileges given them, with an habendum to them and their heirs male. They were allowed to charge their coat with the arms of Ulſter, upon condition of their defending the province of Ulſter, in Ireland, againſt the rebels, who then haraſſed it extremely: to which end, they were to raiſe and keep up thirty ſoldiers, at their own expence, for three years together; or to pay into the exchequer a ſum ſufficient to do it; which, at 8d. per day per head, was 1095l. now always remitted them.

Baronets take place according to the dates of their patents; by the terms of which, no honour is to be erected between barons and baronets.

The title *Sir* is granted them by a peculiar clauſe in their patents, though they be not dubbed knights.—

But

But a barronet, and his eldeſt ſon being of full age, may claim knighthood.

LORD; a title of honour, attributed to thoſe who are deemed noble either by birth or creation, and veſted with the dignity of a baron. The word is of Saxon origin, and originally ſignifies bread-giver: alluding to the hoſpitality of our ancient nobles. Lord, amounts, in the above ſenſe, to peer of the realm, lord of parliament.

Lord is alſo applied to thoſe ſo called by the courteſy of England: as all ſons of a Duke, or Marquis, and the eldeſt ſon of an earl.

The appellation is alſo given to ſome perſons, honourable by office; as lord chief juſtice, lord chancellor, lord of the treaſury, &c.

THANE; the name of an ancient dignity among the Engliſh, or Anglo-Saxons. *Skene* makes *thane* to be a dignity equal with that of the ſon of an earl. *Camden* ſays, they were only dignified by the offices which they bore. Soon after the conqueſt the name was diſuſed, and inſtead thereof, they were called king's barons. Their origin is referred to King *Canute*, who, taking the chief of the Daniſh nobility, to the number of 3000, for his guard, called them *thing-lethe*, from two Daniſh words, *theing*, or *thein*, body of nobility, and *lith*, order of battle. In old authors alſo, we meet with *thane*, as ſignifying a nobleman; ſometimes a freeman, and ſometimes a magiſtrate.

KNIGHT properly ſignifies a perſon, who, for his virtue and martial proweſs, is, by the king, raiſed above the rank of gentlemen, into a higher claſs of dignity and honour.

The word knight, in its original German, *knecht*, ſignifies a ſervant; and has ſince been uſed for a ſoldier, or man of war.—We have but one inſtance among us, where knight is uſed in the firſt ſenſe, and that is in knight of the ſhire, who properly ſerves in parliament for ſuch a county. In the Latin, French, Spaniſh, Italian, and Dutch languages, knight is expreſſed by

a word which properly ſignifies a horſeman, as being uſually employed on horſeback. Indeed, our common law calls them *milites*, ſoldiers, becauſe they uſually held lands in knight-ſervice, to ſerve the king as ſoldiers in his wars; in which ſenſe the word *miles*, was uſed *pro vaſſallo*.

Knighthood was the firſt degree of honour in the ancient armies, and was conferred with a great deal of ceremony, on thoſe who had diſtinguiſhed themſelves by ſome notable exploit in arms. They were originally ſaid to be adopted, which we now call *dubbed*; as being ſuppoſed, in ſome meaſure, the ſons of him who knighted them.

The ceremonies at the creation of knight have been various. The principal were a box on the ear, and a ſtroke with a ſword on the ſhoulder. Then they put on him a ſhoulder-belt, and gilt ſword, ſpurs, and the other military accoutrements; after which, being armed as a knight, he was led in great pomp to the church.

Knights grew ſo very numerous, that the dignity became of much leſs repute. *Charles* V. is ſaid to have made five hundred in a ſingle day: on which account, therefore, new orders of knighthood were inſtituted, in order to diſtinguiſh the more deſerving from the croud.

Knight, *Eques*, among the Romans, was the ſecond degree of nobility; following immediately that of the ſenators.

At the time of building the city of Rome, the whole army of *Romulus* conſiſted in 3000 foot and 300 horſe; which 300 horſe were the original of the Roman equites, or knights. Theſe made the ſecond order that had places in the ſenate.

Knights-Errant; a pretended order of chivalry, whereof ample mention is made in old romances.

They were a kind of heroes, who travelled the world in ſearch of adventures, redreſſing wrongs, reſcuing damſels, and taking all occaſions of ſignalizing their proweſs.

This romantic bravery of the old knights was heretofore the chimæra of the Spaniards; among whom there

was

was no cavalier but had his miſtreſs, whoſe eſteem he was to gain by ſome heroic action. The Duke of *Alva*, for all his age and gravity, is ſaid to have vowed the conqueſt of Portugal to a young lady.

Knights of the ſhire, or *knights of parliament*, are two gentlemen of worth, choſen on the king's writ in pleno comitatu, by ſuch of the freeholders of every county, as can expend 40*s.* per annum to repreſent ſuch county in parliament.

Theſe, when every man who had a knight's-fee, was cuſtomarily conſtrained to be a knight, were of neceſſity to be *Milites gladio cincti*, for ſo the writ runs to this day; but now cuſtom admits eſquires to be choſen to this office.

They muſt have at leaſt 500*l.* per annum, and their expences are to be defrayed by the county, though this be ſeldom now required.

There were alſo *knights bachelors*, as being the loweſt order of knights, and inferior to bannerets. At preſent they are called *equites aurati*; from the gilt ſpurs that are put on them at time of creation. The ceremony is exceedingly ſimple, the king touches him lightly with a naked ſword, ſays, *Sois chevalier, au nom de dieu*: and afterwards, *Avance chevalier*.

Knights bannerets were an ancient order of knights, or feudal lords, who, poſſeſſing ſeveral large fees, led their vaſſals to battle under their own flag or banner. The banneret was a dignity allowed to gentlemen of family; who had the power to raiſe a certain number of armed men; with eſtate ſufficient to ſubſiſt about thirty men.

For the origin of bannerets, ſome find it in France; others in Britanny; others in England. Bannerets were ſecond to none but knights of the garter. They were reputed the next below the nobility. In England it died with the perſons that gained it. The laſt perſon created banneret was Sir *John Smith*, made ſo after Edgill fight, for reſcuing the ſtandard of King *Charles* I.

Knights of the Garter. The order of the Garter is military inſtituted by king Edward III. in 1350, under the

the title of the *Sovereign, and Knights-companions of the moſt noble order of the Garter.*

This order conſiſts of twenty-ſix knights or companions; generally all peers, or princes; whereof the king of England is the ſovereign, or chief.

They wear a *garter* ſet with pearls and precious ſtones, on the left leg, with this motto, *honi ſoit qui mal y penſe*, q. d. ſhame to him that thinks evil hereof.

They are a college, or corporation; having a great and little ſeal: their officers are, a prelate, chancellor, regiſter, king at arms, and uſher. Beſide which, they have a dean, and twelve canons, with petty canons, vergers, and twenty-ſix penſioners, or poor knights.

The order is under the patronage, or protection of St. George, of Cappadocia, the tutelar ſaint of this kingdom.

Their college is held in the caſtle of Windſor, within the chapel of St. *George*, and the chapter-houſe, erected by the founder for that purpoſe. Their robes, &c. are the garter, decked with gold and gems, and a buckle of gold, to be worn daily; and, at feaſts and ſolemnities, a ſurcoat, mantle, high velvet cap, collar of SS's, compoſed of roſes enamelled, &c.

When they wear not their robes, they are to have a ſilver ſtar on the left ſide; and they commonly bear the picture of St. *George*, enameled on gold, and beſet with diamonds, at the end of a blue ribbon, croſſing the body from the left ſhoulder. They are not to appear abroad without the garter, on penalty of 6*s.* 8*d.* paid to the regiſter.

The order of the garter appears the moſt ancient and noble lay order in the world. It is prior to the French order of St. *Michael*, by 50 years; to that of the golden fleece, by 80 years, to that of St. *Andrew*, by 209 years; and to that of the elephant, 209 years.

Since its inſtitution, there have been eight emperors; and twenty-ſeven or twenty-eight foreign kings; beſides numerous foreign princes, enrolled as companions thereof.

Its origin is ſomewhat differently related: The common account is, that it was erected in honour of a garter of the counteſs of Saliſbury, which ſhe dropped in dancing,

dancing, and King *Edward* picked up: but our beſt antiquaries ſet this aſide as fabulous.

Camden, *Fern*, &c. take it to have been inſtituted on occaſion of the victory obtained over the French, at the battle of Creſſy: that prince, ſay ſome hiſtorians, ordered his garter to be diſplayed, as a ſignal of battle; in commemoration whereof, he made a garter the principal ornament of the order, erected in memory of this ſignal victory; and a ſymbol of the indiſſoluble union of the knights.

There are alſo knights of the *bath*, of the *thiſtle*, and of the order of St. *Patrick*. The *knights of the bath* are a military order, inſtitued by *Richard* II. Their motto is, *Tria juncta in uno*, ſignifying the three theological virtues. It was at firſt the cuſtom to bathe before the ceremony, but this is now dropped. This order is ſcarce ever conferred, but at the coronation of kings, or the inauguration of the Prince of Wales, or Duke of York. This order was many years extinct, but it was revived again under King *George* I.

Knights of the thiſtle, or *of Saint Andrew*, a military order of knighthood in Scotland. The chief and principal enſign is a gold collar, compoſed of thiſtles and ſprings of rue, interlinked with amulets of gold, and having pendent thereunto the image of St. *Andrew*, with his croſs, and the motto *Nemo me impune laceſſet*.

Knights of the order of St. Patrick were inſtituted in 1783, at Dublin. The ceremony of the inſtallation was performed at the cathedral church of St. *Patrick*, where the knights deſcending into the middle of the choir, were inveſted with the ſword, the mantle, and the collar. The order is compoſed of twelve knights.

ESQUIRE:—This word comes from the French *eſcu*, and the Latin *ſcutum*, which ſignify an hide, of which ſhields were anciently made, and afterwards covered. An eſquire was originally the perſon who, attending a knight in time of war, carried his ſhield: whence he was called *eſcuier* in French, and *ſcutifer*, or *armiger*, i. e. armour-bearer, in Latin. *Hotoman* ſays, that thoſe whom the French call eſquires, were a military kind of vaſſals, having *jus ſcuti*; viz. liberty

to

to wear a ſhield, and in it the enſigns of their family, in token of their gentility or dignity. But this addition hath not, of long time, had any relation to the office of the perſon to whom it hath been attributed. It is now conſidered merely as a title of dignity, and next in degree to a knight. Officers of the king's court, and of the king's houſhold, councellors at law, juſtices of the peace, are only eſquires in reputation; and he who is a juſtice of the peace, has this title only during the time he is in commiſſion, and no longer, if he be not otherwiſe qualified to wear it. A ſheriff of a county, being a ſuperior officer, bears the title of eſquire during his life. The chief of ſome ancient families are eſquires by preſcription; and in late acts of parliament, many wealthy perſons, commonly reputed to be ſuch, were ranked among the eſquires of this kingdom.

GENTLEMAN; a perſon of good family, or deſcended of a family which has long bore arms, the grant of which adds gentility to a man's family. In our ſtatutes, *gentilis homo* was adjudged a good addition for a gentleman. We read that *J. Kingſton* was made a *gentleman* by King *Richard* II. If it be aſked, what conſtitutes a gentleman, the anſwer is: Being a gentleman is, being entitled to bear arms. And Mr. *Camden* obſerves, that the diſtinction of a gentleman of coat armour, or an upſtart, and a gentleman of blood, is the bearing arms from the grandfather, and that he who bears arms from his grandfather is properly a gentleman of the blood; for which cauſe it is requiſite by the ſtatutes of the bath, that every knight, before his admiſſion, proves himſelf to be ſo qualified; which done, it carries with it a paſſport to the order of the garter.

Guillim ſays, if a gentleman be bound apprentice to a merchant or trader, he hath not thereby loſt his gentility; and he deſires it may be remembered for the honour of trade, that King *Henry* VIII. thought it no diſhonour to him, when he quited his queen, to take his wife *Anne*, the daughter of a mayor of London.

But the word gentlemen is a general term with us for perſons of good education and reſpectable appearance. The words *gentilhomme* in French, and the Italian

Italian *gentilhuomo*, and the Spaniſh *hidalgo*, or *hijo dalgo*, imply a perſon of note or faſhion.

MONSEIGNEUR, in the plural *Meſſeigneurs*, a title of honour and reſpect formerly uſed by the French in writing to perſons of ſuperior rank or quality. The word is a compound of *mon*, my, and *ſeigneur*, lord.

Dukes, peers, archbiſhops, biſhops were complimented with the title *monſeigneur*. In the petitions preſented to the ſovereign courts, they uſe the term *noſſeigneurs*.

Monſeigneur, abſolutely uſed, is a quality afterwards reſtrained to the dauphin of France.

MONSIEUR ; in the plural *meſſieurs*, a term or title of civility, uſed by the French, in ſpeaking of their equals, or thoſe a little below them ; anſwering to Mr. or ſir, among the Engliſh.

The word is a compound of *mon*, my, and *ſieur*, ſir. *Paſquier* derives *ſieur* and *monſieur*, from the Latin *ſenior*, elder. The Italians ſay *ſignor*, and the Spaniards *ſenor*, in the ſame ſenſe, and from the ſame origin.

The ſuperſcription of all letters began, *A monſieur*, *monſieur* ſuch a one.

The uſe of the word *monſieur* was formerly more extenſive. They applied it to people who lived many ages before them : thus *monſieur* St. *Auguſtine*, *monſieur* St. *Paul*, *monſieur*, St. *James*, &c. The Romans during the flouriſhing times of their liberty, were unacquainted with that term of parade and flattery, which they afterwards made uſe of in the word *dominus*. In ſpeaking or writing to each other they only gave each other their proper names ; which practice laſted even after Cæſar had brought the republic under his command. But after the Roman emperors were once well ſeated in the throne, the courtiers and minions, who by flattery ſought to procure favours from them, ſtudied new honours. *Suetonius* obſerves, that a comedian on the theatre having called *Auguſtus*, *dominus*, lord ; the ſpectators all ſtared at him. So that the emperor forbad, for the future, that quality to be attributed to him. *Caligula*, was the firſt who expreſsly commanded himſelf to be called *dominus*.

SIRE

SIRE was a title in France given to the king, as a mark of ſovereignty, he was thus addreſſed in epiſtles and diſcourſes. Sire was anciently uſed in the ſame ſenſe with ſieur, and ſeigneur, and applied to barons, gentlemen, and citizens. *Sieur* having been a title of honour among the French, the lawyers would ſay, I plead for the ſieur marquis, the ſieur abbot, &c. for ſieur often expreſſed *ſeigneury* or lordſhip.

GREAT OFFICES.

A LORD LIEUTENANT, is generally ſome man of rank in the country, and is appointed by the king during the pleaſure of the crown. He acts in a military capacity, and manages the ſtanding militia. Lords Lieutenants are generally of the principal nobility, and of the beſt intereſt in the county. They have the power of commiſſioning colonels, majors, captains and ſubaltern officers.

In caſe of a rebellion, &c. he marches at the head of the militia, and is himſelf a colonel.

AMBASSADOR, or Embaſſador, a public miniſter ſent from one ſovereign prince, as a repreſentative of his perſon, to another.

The word is derived from the corrupt Latin *ambaſciator*, formed of *ambactus*, an old word borrowed from the Gauliſh, ſignifying ſervant, client, domeſtic, or officer, ſuch is the origin given by *Borel*.

In Latin, we uſually call this kind of miniſter *legatus* or *orator*; though it is certain, the word *embaſſador*, with us, has a much more extenſive ſignification, than that of *legatus* among the Romans; and excepting they are both under the protection of the law of nations, there is ſcarce any thing in common between them.

Embaſſadors are either *ordinary* or *extraordinary*.

Embaſſador in ordinary, is he who reſides ſtatedly in the court of another prince, to maintain a mutual

good

good underſtanding, look the intereſts of his maſter, and tranſact ſuch affairs as may occur.

They are but of a modern invention; it is not 200 years ago ſince they were firſt heard of. Till then all embaſſadors were extraordinary, and retired as ſoon as they had diſpatched the affair they were ſent upon.

Embaſſador extraordinary, is he who is ſent to a prince's court on ſome particular and emergent occaſion; as to conclude a peace or marriage; make a compliment, or the like.

Indeed there is no eſſential difference between ordinary and extraordinary embaſſadors, their errand is all; and they equally enjoy the privileges and prerogatives which the law of nations decrees.

At Athens, the embaſſadors from foreign princes and ſtates, mounted the tribune or pulpit of the public orators, and there opened their commiſſion, and acquainted the people with their buſineſs and errand; at Rome they were introduced to the ſenate, and delivered their commiſſion to them: among us they make their addreſs immediately and ſolely to the king.

Athens and Sparta, ſays *M. Tourreil*, when in all their glory, were never ſo much delighted, as to ſee and hear a number of embaſſadors in their aſſemblies, ſuing for the protection or alliance of one or the other ſtate. It ſeemed to them the nobleſt homage that could be paid them; and that ſtate which received the moſt embaſſies, was judged to have the advantage over the other.

The name of embaſſador, *Cicero* obſerves, is ſacred and inviolable; *David*, we read made war with the Ammonites, to revenge the injury done his embaſſadors. 2 *Kings*, x. *Alexander* put the inhabitants of Tyre to the ſword, for having inſulted his embaſſadors, and the youth of Rome, for affronting the embaſſadors of Vellona, were delivered up into their hands, to be puniſhed at diſcretion.

The embaſſadors of kings ſhould never attend at any public aſſemblies, marriages, interments, or other ſolemnities, unleſs their maſters have ſome intereſt therein; nor muſt they go into mourning, or the like, on any occaſions of their own, by reaſon they repreſent the

perſons of their princes, and muſt conform and keep pace with him.

MINISTER OF STATE, is he with whom the prince entruſts the adminiſtration of his government: or to whom he commits the care and direction of the principal affairs thereof. The Grand Vizier is the prime miniſter of the Ottoman empire.

The king has ſeveral miniſters and theſe generally conſiſt of ſuch of the privy council as bear the offices of ſtate. The firſt lord of the treaſury. The lord chancellor. The lord preſident of the council. The firſt lord of the admiralty. The chancellor of the exchequer. The ſecretary of war. The commander in chief of the army, and the two ſecretaries of ſtate: but the firſt lord of the treaſury is the oſtenſible miniſter.

TREASURER, an officer to whom the treaſure of a prince or corporation is committed to be kept, and duly diſpoſed of in payment of officers, and other expences.

Of theſe there are a great variety. His majeſty of Great Britain in quality of elector of Brunſwick, is arch-treaſurer of the Roman Empire.

In England, the principal officers under this denomination, are the lord high treaſurer, the treaſurer of the houſhold, treaſurer of the navy, of the wardrobe, of the king's chamber, &c.

Anciently we had likewiſe a treaſurer of the exchequer, treaſurer of war, &c. In the Romiſh countries, the title treaſurer is alſo given ſomewhat abuſively to an eccleſiaſtic, who has the keeping of the relics, and the charters and archives of a church or monaſtery.

This dignity ſucceeds, in ſome meaſure, to that of the ancient deacons, who had the like charge in the primitive church.

Lord High Treaſurer of England, is the third great officer of the crown; under whoſe charge and government is all the king's revenue kept in the exchequer.

He receives the office by delivery of a white ſtaff to him from the king, and holds it during the king's pleaſure;

ſure; anciently he received it by the delivery of the golden keys of the treaſury.

He has the check of all the officers any way employed in collecting impoſts, cuſtoms, tributes, or other revenues of the crown. He has the gift of all the cuſtomers, comptrollers, and ſearchers places in all the ports of London, and the nomination of eſcheators in every county.

He alone, or others in commiſſion with him, letteth leaſes of all the crown lands, &c.

The ancient ſalary was 383l. but of late is ſaid to have been 8000l.

Treaſurer of the Houſhold is an officer who, in the abſence of the lord ſteward, has power, with the other officers of the green cloth, and the ſteward of the Marſhalſea, to hear and determine treaſons, felonies, and other crimes committed within the king's palace.

Treaſurer of the Navy, is an officer who receives money out of the exchequer, by warrant from the lord high treaſurer, or the lords commiſſioners executing that place, and pays all charges of the navy, by warrant from the principal officers of the navy.

TREASURY, the place wherein the revenues of a prince are received, preſerved, and diſburſed.

In England the treaſury is a part of the exchequer, by ſome called the lower exchequer.

The officers of his majeſty's treaſury, or the lower exchequer, are the lord treaſurer, a chancellor, a ſecretary, two chamberlains, an auditor, four tellers, a clerk of the pells, uſhers of the receipt, a tally cutter, &c.

At Rome under the emperors, there were two kinds of treaſuries, the one called *ærarium*, wherein the monies deſtined to ſupport the charges of the government were kept; the other *fiſcus*, wherein were preſerved thoſe intended for the particular ſubſiſtence of the emperor and his court. In effect the ærarium belonged to the people, and the fiſcus to the prince.

We have ſtill a reſemblance of this difference among us, but it was long confounded in France, &c. where the king diſpoſed abſolutely of the public treaſure, &c.

Lords of the Treaſury.—In lieu of one ſingle director and adminiſtrator of his majeſty's revenues, under the title of lord high treaſurer; it is frequently thought proper to put that office in commiſſion, i. e. to appoint ſeveral perſons to diſcharge it with equal authority, under the title of lords commiſſioners of the treaſury.

LORD HIGH CHANCELLOR of England, is the firſt perſon of the realm next after kings and princes of the blood, in all civil affairs. He is the chief adminiſtrator of juſtice, next the ſovereign, being the judge of the court of chancery.

All other judges are tied to the *ſtrict law*, but the chancellor has the king's abſolute power to moderate the rigor of the written law, to govern his judgment by the law of nature and conſcience.

The office of lord chancellor and *lord keeper of the great ſeal*, are by ſtatute of the 5th of Eliz. made the ſame thing; though to that time they were different.—It is the higheſt honour of the long robe, being created by mere delivery of the king's great ſeal into his cuſtody, whereby he becomes, without writ or patent an officer of the greateſt weight and power of any ſubſiſting in the kingdom. To him belongs the appointment of all the juſtices of the peace, throughout the kingdom, and patron of all the king's livings, under the value of 20l. per ann. He is the general guardian of all infants, idiots, and lunatics, and has the general ſuperintendence of all charitable uſes in the kingdom. And he has an extenſive juriſdiction which he exerciſes in his judicial capacity, in the court of chancery.

CHANCELLOR OF THE EXCHEQUER is an officer, ſuppoſed by ſome to have been created for qualifying extremities in the exchequer. He ſometimes ſits in the court, and the exchequer chamber and with the reſt of the court, ordering all things to the king's benefit. He has great authority in managing the royal revenue. He is always in commiſſion with the lord treaſurer for letting lands accruing to the crown by diſſolution of abbies, and otherwiſe he has the power, with others, to compound for forfeitures on penalty ſtatutes,

ſtatutes, bonds, and recognizances entered into by the king.

PRIVY COUNCIL; a council of ſtate, held by the king with his counſellors, to concert matters for the public ſervice, the honour and ſafety of the realm, &c.

The privy council is, or ought to be, the primum mobile of the ſtate, and that which gives the motion and direction to all the inferior parts. It is likewiſe a court of juſtice of great antiquity; the primitive and ordinary way of government in England being by the king and privy council.

It has been frequently uſed by all our kings for determining matters of great importance; the ordinary judges have ſometimes declined giving judgment till they had conſulted the king and privy council: and the parliament have referred matters of high moment to the ſame; as being by long experience better able to judge of, and by their ſecreſy and expedition, to tranſact ſome ſtate affairs, than the lords and commons.

At preſent the privy council takes cognizance of few or no matters, except ſuch as may not be well determined by the known laws and ordinary courts; ſuch as matters of complaint, and ſudden emergencies.

The oath of a privy counſellor is, to the utmoſt of his power and diſcretion, truly and juſtly to counſel the king, and to keep ſecret the king's counſels.

With the advice of this council, the king iſſues proclamations that bind the ſubject, provided they be not contrary to law.

In debates, the loweſt delivers his opinion firſt, the king laſt; and thereby determines the matter.

A council is never held without the preſence of ſecretary of ſtate.

The members of the privy council in the year 1710, were in number 57; their officers, four clerks of the council, three clerks extraordinary, three clerks in the council office, a keeper of the records, and two keepers of the council chamber.

PRIVY SEAL; a ſeal which the king uſes, previouſly to ſuch grants, &c. that afterwards paſſes the great ſeal.

LORD PRIVY SEAL is the fifth great officer of the crown, through whoſe hands paſs charters and grants of the king, and all pardons ſigned by him, before they come to the great ſeal; alſo matters of leſs moment which do not paſs the great ſeal, *v. gr.* for payments of money, &c.

He is a lord by office, and a member of the privy council.

He was anciently chief judge of the court of requeſts.

LORD PRESIDENT OF THE COUNCIL is the fourth great officer of the crown, and as ancient as the time of king John. His buſineſs is to attend on the king, to propoſe buſineſs at the council table, and to report to the king the ſeveral tranſactions there.

LORD CHAMBERLAIN; the ſixth great officer of the crown, to whom belongs livery and lodging in the king's court, and there are fees due to him from each archbiſhop or biſhop, when they perform their homage to the king; and from all peers at their creation, or doing their homage. At the coronation of every king, he is to have forty ells of crimſon velvet for his own robes. This officer, on the coronation day, is to bring the king his clothes. On that day he carries the king the ſword and ſcabbard, and the gold that is offered to the king, and the robes royal and crown.—He dreſſes and undreſſes the king on that day, and waits on him on other occaſions.

To him likewiſe belongs the proviſion of every thing in time of parliament, to which end he has an apartment near the lord's houſe. He has the government of the palace of Weſtminſter, and iſſues out warrants for preparing, fitting out, and furniſhing Weſtminſter-hall againſt coronations.

Under his command are the gentlemen uſher of the black rod, the yeoman-uſher and door-keepers.

Lord

Lord Chamberlain of the Houſhold; is an officer who has the direction of all the officers belonging to the king's chamber, and of the wardrobe; as alſo of all ſerjeants at arms, the king's chaplains, &c. and adminiſters the oath to all above ſtairs.

SPEAKER *of the Houſe of Commons*; a member of the houſe, elected by a majority of the votes thereof, to act as a chairman, or preſident, in putting queſtions, reading briefs or bills, keeping order, reprimanding the refractory, adjourning the houſe, &c.

The firſt thing done by the commons upon the firſt meeting of parliament, is to chooſe a ſpeaker; who is to be approved of by the king; and who upon his admiſſion, begs his majeſty, that the commons, during their ſitting, may have free acceſs to his majeſty; freedom of ſpeech in their own houſe, and ſecurity from arreſts.

The ſpeaker is not allowed to perſuade or diſſuade, in paſſing of a bill, but only to make a ſhort and plain narrative: nor to vote, unleſs the houſe be equally divided.

The lord chancellor, or keeper is uſually ſpeaker of the houſe of lords. The ſpeaker of the convocation, is called the prolocutor.

MARSHAL, or Mareſchal; primarily denotes an officer who has the care, or command of horſes.

Earl Marſhal of England; one of the great officers of the crown, who takes cognizance of all matters touching honour and arms, determines contracts relating to deeds of arms out of the realm upon land, and matters concerning war within the realm, which cannot be determined by common law, in which he uſually proceeds according to the civil law. This office is hereditary, having been for many ages in the houſe of Norfolk.

PARLIAMENTS, a grand aſſembly of the convention of the three eſtates of the kingdom, *viz.* lords ſpiritual, lords temporal, and commons, ſummoned to meet the king, to conſult of matters relating to the commonweal;

common-weal; and particularly to enact, and repeal laws.

The two houſes of Parliament are the king's grand council.

Till the conqueſt, the great council, conſiſting only of the great men of the kingdom, was called *magnatum conventus*, and *prælatorum procerumque conſilium*. The Saxons, in their own tongue, called it *Witenagemote*, *i. e.* aſſembly of the wiſe.

After the conqueſt, about the beginning of the reign of king Edward I, ſome ſay, in the time of Henry I, it was firſt called *parlementum*, q. d. *ſpeechment*, from the French, parler, to ſpeak; though it ſtill only conſiſted of the barons, or great men of the nation; till in the reign of Henry III. according to ſome, the commons were alſo called to ſit in parliament, the firſt writs ſent out to ſummon them bearing date 49 Henry III, anno. 1217, though Sir *Walter Raleigh* in his prerogative of parliaments, thinks the commons were firſt called in the XVIIth of Henry I, and Dr. *Heylin* fixes the time of their firſt admiſſion to the reign of Henry II.

Indeed, Sir *Edward Coke*, *Dodderidge*, *Prynn*, and others, have ſhewn that the commons of England had ever a ſhare in the legiſlature, and a place in the great aſſemblies; though not on the preſent footing, as making a diſtinct houſe.

Parliaments are to be ſummoned, prorogued, and diſſolved by the king alone: nor can a parliament begin without the king's preſence, or his commiſſioners.

At firſt, new parliaments were called every year: by degrees their term grew longer. In the time of king Charles II. they were held a long time with great interruptions between. Both which methods were found of ſo ill conſequence, that in the beginning of the reign of king William, an act was paſſed whereby the term of all parliaments was reſtrained to three ſeſſions, or three years; hence called the *triennial act*. Since that, from other views, the period of parliaments is again lengthened to ſeven years.

A parliament is called by the king's writ, or letter, directed to the ſheriffs of each county, to ſummon the

people

people to elect two knights for each county, and one or two burgeſſes for each borough, &c.

Anciently, all the people had votes in the elections; till it was enacted by Henry VI. that none but freeholders, reſiding in the county, and who had a yearly revenue of 10s. ſhould be admitted to vote; nor were any to be elected, that were under 21 years of age.

The place where the parliament meets, is wherever the king pleaſes; of late, it has been in the palace of Weſtminſter; the lords and commons each in a diſtinct apartment. In the lords houſe, the princes of the blood are placed in diſtinct ſeats; the great officers of ſtate, dukes, marquiſſes, and biſhops on benches; and the viſcounts and barons on others acroſs the houſe; all according to their order of creation, place, &c.

The commons ſit promiſcuouſly; only the ſpeaker has a chair at the upper end; and the clerk and his aſſiſtant at a table near him. Before any matters be done, all the members of the houſe of commons take the oaths, and ſubſcribe their opinions againſt tranſubſtantiation, &c. which teſt, the lords too, though they do not take the oaths, are obliged to take.

The houſe of lords is the ſovereign court of juſtice of the realm, and the dernier reſort: the houſe of commons is the grand inqueſt, but no court of juſtice.

As to the manner of debating and paſſing bills in Parliament.—Any member may move to have a bill brought in for any thing, which, upon a queſtion put, being agreed to by the majority, that perſon with others, are ordered to prepare and bring in the ſame. When ready, a time is appointed for reading: after reading it by the clerk, the ſpeaker reads the abſtract thereof, and puts the queſtion, whether or no it ſhall have a ſecond reading? after a ſecond reading, the queſtion is, whether or no it ſhall be committed? which is either to a committee of the whole houſe, if it be of importance; or to a private committee, any member naming the perſons.

The committee appointed, and a chairman choſen, the chairman reads the bill, paragraph by paragraph, puts every clauſe to the queſtion, fills up blanks, and makes amendments, according to the opinion of the majority.

majority. The bill thus gone through, the chairman makes his report at the ſide-bar of the houſe, reads all the additions and amendments, &c. and moves for leave to bring up the report to the table; which granted, he delivers it to the clerk, who reads the amendments.

The ſpeaker then puts the queſtion, whether they ſhall be read a ſecond time; and, if agreed to, reads them himſelf. To ſo many as the houſe acquieſces in, the queſtion is now put, whether the bill, thus amended, ſhall be engroſſed and writ fair in parchment and read a third time? the bill engroſſed, the ſpeaker holds it in his hand, and aſks if it ſhall paſs? if the majority be for it, the clerk writes on it, *ſoit baille aux ſeigneurs*. Or, in the houſe of lords, *ſoit baille aux communes*.—If a bill be rejected, it cannot be any more propoſed during that ſeſſion.

Forty members conſtitute a houſe of commons, and eight a committee. A member of the commons, to ſpeak, ſtands up, uncovered, and directs his ſpeech to the ſpeaker only. If what he ſays be anſwered by another, he is not allowed to reply the ſame day, unleſs perſonally reflected on. Nor may any perſon ſpeak more than once to the ſame bill in the ſame day. In the lords houſe they vote, beginning at the puiſne or loweſt baron, and ſo up orderly to the higheſt, every one anſwering apart, content or not content. In the houſe of commons, they vote by yea's and nay's; and if it be dubious, which is the greater number, the houſe divides. If the queſtion be about bringing any thing into the houſe, the ay's go out; if it be about any the houſe already has, the no's go out. In all diviſions, the ſpeaker appoints four tellers, two of each opinion. In a committee of the whole houſe, they divide by changing ſides, the ay's taking the right, the no's the left of the chair, and then there are but two tellers.

If a bill paſs one houſe, and the other demur to it; a conference is demanded in the painted chamber, where certain members are deputed from each houſe; and here the lord's ſitting covered, the commons ſtanding bare, the caſe is debated. If they diſagree, the af-

fair

fair is null; if they agree, this, with the other bills that have paſſed both houſes, is brought down to the king, in the houſe of lords, who comes thither clothed in the royal robes and with the crown on, before whom the clerk of the parliament reads the title of each bill, and as he reads, the clerk of the crown pronounces the royal aſſent or diſſent.

If it be a public bill, the royal aſſent is given by theſe words, *le roy le veut.* If a private one, by *ſoit fait comme il eſt deſiré.* If the king refuſe the bill, the anſwer is, *le roy s' aviſera.* If it be a money bill, the anſwer is, *le roy remercie ſes loyaux ſujets, accepte leur benevolence & auſſi le veut.*

The bill for the king's general pardon has but one reading.

The number of members in the houſe of lords is uncertain, as increaſing at the king's pleaſure. The members of the houſe of commons, when full, are 558, viz. 92 knights of ſhires; 52 deputies for the 25 cities, London having 4; 16 for the 8 cinque ports; 2 for each univerſity; and, finally, 332 for 180 boroughs, beſides 12 boroughs for Wales, and 45 members for Scotland.

The *Houſe of Lords* conſiſt of the ſpiritual and temporal lords of the realm. The *Spiritual Lords* are two arch-biſhops and 24 biſhops; The temporal lords are all the dukes, marquiſſes, earls, viſcounts and barons, whoſe number may be increaſed at the will of the king. 16 of theſe peers or lords are choſen by the peers of Scotland, and ſit as their repreſentatives ſince the union of the two kingdoms. None of the Scotch peers ſit in the houſe except theſe 16.

The members of the *Houſe of Commons*, are gentlemen of property choſen by the people, to repreſent them, as the people of England are too numerous to aſſemble to do buſineſs, certain counties, diſtricts, cities, boroughs, towns, &c. chooſe one two or more to vote for them. Theſe gentlemen conſiſt of ſuch as do not ſit in the houſe of lords: but they muſt poſſeſs an eſtate of not leſs than three hundred pounds a year.

Acts of Parliament muſt have the concurrence of king, lords and commons; otherwiſe they are no law.

COURT

COURT OF CHANCERY.—This is the grand court of equity, and conſcience, inſtituted to moderate the rigor of the other courts that are tied to the ſtrict letter of the law.

The judge of this court are either ordinary, like other courts, according to the laws, ſtatutes, and cuſtoms of the nation, by granting out writs, &c. Or extraordinary, according to equity and conſcience, by bills, anſwers, and decrees, to examine frauds, combinations, truſts, ſecret uſes, &c. to ſoften the ſeverity of common law, and reſcue men from oppreſſion; to relieve them againſt cheats, unfortunate accidents, breaches of truſt, &c.

Out of the court of chancery, are iſſued writs or ſummonſes for parliaments and convocations, edicts, proclamations, charters, protections, patents, ſafe conducts, &c.

Here are alſo ſealed and enrolled letters patent, treaties and leagues, deeds, writs, commiſſions, &c.

The officers of this court, beſide the lord chancellor, who is ſupreme judge, are, the maſter of the rolls, who, in the chancellor's abſence, hears cauſes and gives decrees; and twelve maſters of chancery, who are aſſiſtants, and ſit by turns on the bench.

For the equity part of this court are ſix clerks, who have each under him about fifteen more, in the nature of attornies of the court: two chief examiners, for examining witneſſes, who have each five or ſix clerks apiece: one principal regiſter, who have four or five deputies: clerk of the crown, who makes writs, commiſſions, &c.

KING's BENCH, is the ſupreme court of common law in the kingdom. Belonging to this court are four judges, a chief juſtice, and three *puiſne* ones.—The king uſed to ſit, in perſon, in this court, though he determined no cauſe, but by the mouth of his judges. This court has great authority; it has the ſuper intendence of all civil corporations, it protects the people and their liberties obliges magiſtrates to the diſcharge of their duty. It hears and determines both in criminal and civil cauſes, and we may appeal to this

court

court againſt all determinations of the court of common pleas, and other inferior courts.

COMMON PLEAS, *Communia placita*, or *Bancus communis*, one of the king's courts, now conſtantly held in Weſtminſter-hall; but anciently moveable.

Gwyne obſerves, that till the granting of magna charta there were but two courts called the king's courts, viz. the exchequer, and the king's-bench; and that upon the grant of that charter the court of common-pleas was erected, and fixed to a place certain, viz. Weſtminſter-hall: whence the writs which before ran *coram me vel juſticiariis meis*, ſimply; were now changed, and run *coram juſticiariis meis apud Weſtmon.*

All civil cauſes, both real, perſonal, and mixed, are tried in this court, according to the ſtrict law of the realm: *Forteſcue* repreſents it as the only court for *real cauſes.*

The chief-juſtice hereof is called the *lord chief-juſtice of the common pleas;* who is accompanied with three or four of his aſſociates, created by letters patent, and as it were judges inſtalled or placed on the common bench by the lord chancellor, and the lord chief juſtice of the court.

COURT OF EXCHEQUER, is a court wherein are tried all cauſes relating to the king's treaſury, or revenue; as, touching accounts, diſburſements, cuſtoms, fines, &c.

It conſiſts of ſeven judges, viz. the lord treaſurer, the chancellor of the exchequer, the lord chief baron, and three other barons of the exchequer, with one baron.

The lord chief baron is the principal judge of the court.

The court of exchequer is divided into two; the one of law, the other of equity.

All judicial proceedings according to law, are ſtiled, *coram baronibus* only: but the court of equity held in the exchequer chamber, is *coram theſaurario, cancellario*, and *baronibus;* before the treaſurer, chancellor, and barons.

For a long time after the conqueſt, there ſat in the exchequer, both ſpiritual and temporal barons of the realm: but of latter times, there have ſat in their places other judges, who though no peers of the realm, yet retain the original denomination.

The common opinion of our hiſtorians is, that this court was erected by *William* the conqueror, ſoon after his having obtained the kingdom; and that it took its form from the *eſchecquier* or *ſcaccarium*, eſtabliſhed in Normandy long before that time. In effect, the two exchequers have this in common, that the Norman was the ſupreme court of that duchy, or a general aſſize whereat all the great lords attended, to judge finally of all concerns of the greateſt importance, and was ambulatory; and that the Engliſh exchequer was a court of the higheſt juriſdiction; that the acts thereof were not to be examined by any of the ordinary courts; that it was the repoſitory of the records of all the other courts; and that it was to be held in the king's court, and before him; and that it was concerned in the prerogative, as well as the revenue of the crown.

The immediate profits of the crown, as of lands tenements, hereditaments, debts, duties, accounts, goods, and chattels diſburſements and fines impoſed on the ſubject and within the juriſdiction of the exchequer.—And the king's attorney may exhibit bills for any matter concerning the king in inheritance or profits; ſo alſo may any perſon who finds himſelf aggrieved, in any cauſe proſecuted againſt him in behalf of the king, exhibit his bill againſt the king's attorney, to be relieved in this court.

Authors are divided about the origin of the denomination of this court, *exchequer*. *Du Cange* is of opinion it came from a chequer wrought carpet, covering the great table in that court; or from the pavement of the court which was chequerwiſe; others, from the accomptants in this office uſing chequers or cheſs boards, in their computations.

The lower exchequer, called alſo the *receipt of the exchequer*, is the place wherein the king's revenue is received and diſburſed.

STAR

STAR CHAMBER; was ſo called becauſe the roof was originally painted with ſtars. It is of ancient ſtanding, but its authority was very much heightened by *Henry* VII. and VIII. who appointed that the chancellor ſhould have power to hear complaints againſt retainers, miſdemeanors of officers, and other offences, which through the power and authority of thoſe that committed them, lifted up their heads above other faults, and for which inferior judges were not ſo meet to give correction, and the common law had not ſufficiently provided.

ADMIRAL's COURT, or the High Court of Admiralty, is a court held by the high admiral, or commiſſioners of the admiralty; to which belong the deciſion of all maritime controverſies, trials of malefactors and the like.

The proceedings in this court, in all civil matters are according to the civil law; becauſe the ſea is without the limits of the common law, and under the admiral's juriſdiction.

In criminal affairs which ordinarily relate to piracy, the proceedings in this court were anciently likewiſe by information and accuſation, according to the civil law; but that being found inconvenient, in regard no perſon could be convicted without either their own confeſſion, or an eye witneſs of the fact, ſo that the greateſt offenders often eſcaped with impunity: there were two ſtatutes made by *Henry* VIII. enacting that criminals ſhould henceforth be here tried by witneſſes and a jury; and this by ſpecial commiſſion from the king to the lord admiral; wherein ſome of the judges of the realm, are always to be commiſſioners; and the trial according to the laws of England, directed by thoſe ſtatutes.

The court of admiralty, is ſaid to have been firſt erected in 1357, by king *Edward* III. To the civil law, firſt introduced by the founder, were afterwards added, by his ſucceſſors, particularly *Richard* I. the laws of Oleron; and the marine uſes and conſtitutions of ſeveral people.

Under

Under this court is alſo a court-merchant, or court of equity; wherein all differences between merchants are decided, according to the rules of the civil law.

Between the courts of admiralty and common law, there ſeems to be *diviſum imperium*, for the ſea, ſo far as the low-water mark, is accounted *infra corpus comitatus adjacentis*, and the cauſes thence ariſing are determinable by the common law; yet when the ſea is full, the admiral has juriſdiction there alſo ſo long as the ſea flows, over matters done between the low-water mark and the ſhore.

This court is held three or four times a year at the Old Bailey, in London, and one of the judges generally acts as the lord admiral's deputy.

LAW AND LAWYERS.

LAW; in its moſt comprehenſive ſenſe ſignifies *a rule of action:* and is applied indiſcriminately to all kinds of action, animate or inanimate, rational or irrational. Thus we ſay the laws of motion, of gravitation, or mechanics, as well as the laws of nature and of nations. And it is that rule of action which is preſcribed by ſome *ſuperior*, and which the inferior is bound to obey.

Thus, when the Supreme Being formed the univerſe, and created matter out of nothing, he impreſſed certain principles upon that matter, from which it can never depart; and without which it would ceaſe to be. When he put that matter into motion he eſtabliſhed certain laws of motion, to which all moveable bodies muſt conform. And to deſcend to ſmall operations, when a workman forms a clock, or other piece of mechaniſm, he eſtabliſhes at his own pleaſure certain arbitrary laws for its direction; as, that a hand ſhall deſcribe a given ſpace in a given time: to which law as long as the work conforms, ſo long it continues in perfection, and anſwers the end of its formation.

If we farther advance, from mere inactive matters to vegetable and animal life, we ſhall find them ſtill governed

verned by laws; more numerous indeed, but equally fixed and invariable. The whole progreſs of plants from the ſeed to the root, and from thence to the ſeed again; the method of animal nutrition, digeſtion, ſecretion, and all other branches of vital œconomy, are not left to chance, or the will of the creature itſelf, but are performed in a wonderous involuntary manner, and guided by unerring rules laid down by the Great Creator. And conſequently, as man depends abſolutely upon his Maker, for every thing, it is neceſſary that he ſhould in all points conform to his Maker's will.

Law of Nature.—This will of his Maker is called the *law of nature.* For as God, when he created matter, and endued it with a principle of mobility, eſtabliſhed certain rules for the perpetual direction of that motion; ſo, when he created man, and endued him with free will to conduct himſelf in all parts of life, he laid down certain immutable laws of human nature, whereby that free will is in ſome degree regulated and reſtrained, and gave him alſo the faculty of reaſon to diſcover the purport of theſe laws.

Conſidering the Creator only as a being of infinite power, he was able unqueſtionably to have preſcribed whatever laws he pleaſed to his creature, man, however unjuſt or ſevere. But as he is alſo a Being of infinite wiſdom, he has laid down only ſuch laws as were founded on thoſe relations of juſtice that exiſted in the nature of things antecedent to any poſitive precept.—Theſe are the eternal, immutable laws of good and evil, to which the Creator himſelf in all his diſpenſations conforms; and which he has enabled human reaſon to diſcover, ſo far as they are neceſſary for the conduct of human actions. Such, among others, are theſe principles; that we ſhould live honeſtly, ſhould hurt nobody, and ſhould render to every one his due; to which three general precepts *Juſtinian* has reduced the whole doctrine of law.

As therefore the Creator is a Being, not only of infinite power and wiſdom, but alſo of infinite goodneſs, he has been pleaſed ſo to contrive the conſtitution and frame of humanity, that we ſhould want no other prompter to inquire after and purſue the rule of right,

but only our own ſelf-love, that univerſal principle of action. For he has ſo intimately connected, ſo inſeparably interwoven the laws of eternal juſtice with the happineſs of each individual, that the latter cannot be attained but by obſerving the former, and if the former be punctually obeyed, it cannot but induce the latter. In conſequence of which mutual connexion of juſtice and human felicity, he has not perplexed the law of nature with a multitude of abſtracted rules and precepts, referring merely to the fitneſs or unfitneſs of things, as ſome have vainly ſurmiſed; but has graciouſly reduced the rule of obedience to this one paternal precept, "that man ſhould purſue his own happineſs." This is the foundation of what we call ethics or natural law.

If man were to live in a ſtate of nature, unconnected with other individuals, there would be no occaſion for any other laws than the law of nature and the law of God. Neither could any other law poſſibly exiſt: for a law always ſuppoſes ſome ſuperior who is to make it; and in a ſtate of nature we are all equal, without any other ſuperior but him who is the Author of our being. But man was formed for ſociety; and as is demonſtrated by the writers on this ſubject, is neither capable of living alone, nor indeed has the courage to do it. However as it is impoſſible for the whole race of mankind to be united in one great ſociety, they muſt neceſſarily divide into many, and form ſeparate ſtates, commonwealths, and nations, entirely independent of each other, and yet liable to mutual intercourſe.

Law of Nations.—Hence ariſes a third kind of law to regulate this mutual intercourſe, called the law of nations: which, as none of theſe ſtates will acknowledge a ſuperiority in the other, cannot be dictated by either; but depends entirely upon the rules of natural law, or upon mutual compacts, treaties, leagues and agreements, between theſe ſeveral communities: in the conſtruction alſo of which compacts we have no other rule to reſort to, but the law of nature; being the only one to which both communities are equally ſubject: and therefore the civil law very juſtly obſerves that

quod

quod naturalis ratio inter omnes homines conſtituit, vocatur jus gentium.

Municipal or Civil Law.—To the conſideration, then of the law of nature, the revealed law, and the law of nations, ſucceeds that of the municipal or civil law, that is the rule by which particular diſtricts, communities, or nations are governed. We call it municipal law, in compliance with common ſpeech; for though, ſtrictly, that expreſſion denotes the particular cuſtoms of one ſingle *municipium* or free town, yet it may with ſufficient propriety be applied to any one ſtate or nation which is governed by the ſame laws and cuſtoms.

Municipal law is "a rule of civil conduct preſcribed by the ſuperior power in a ſtate." For legiſlature, as was before obſerved, is the greateſt act of ſuperiority that can be exerciſed by one being over another.—Wherefore it is requiſite to the very eſſence of a law, that it be made by a ſupreme power.

Civil Society.—The only true and natural foundations of ſociety are the wants and fears of individuals.—Not that we can believe, with ſome theoretical writers, that there ever was a time when there was no ſuch thing as ſociety: and that from the impulſe of reaſon, and through a ſenſe of their wants and weakneſſes, individuals met together in a large plain, entered into an original contract, and choſe the talleſt man preſent to be their governor. This notion, of an actually exiſting unconnected ſtate of nature, is too wild to be ſeriouſly admitted; and beſides, it is plainly contradictory to the revealed accounts of the primitive origin of mankind, and their preſervation 2000 years afterwards: both of which were effected by means of ſingle families. Theſe formed the firſt ſociety among themſelves; which every day extended its limits; and when it grew too large to ſubſiſt with convenience in that paſtoral ſtate wherein the patriarchs appear to have lived, it neceſſarily ſubdivided itſelf by various migrations into more. Afterwards, as agriculture increaſed, which employs and can maintain a much greater number of hands, migrations became leſs frequent; and various tribes, which had formerly ſeparated, reunited again; ſometimes by compulſion and conqueſt, ſometimes by accident

accident, and ſometimes perhaps by compact. But though ſociety had not its formal beginning from any convention of individuals, actuated by their wants and their fears, yet it is a ſenſe of their weakneſs, and imperfection that keeps mankind together: that demonſtrates the neceſſity of this union; and that therefore is the ſolid and natural foundation, as well as the cement of ſociety. And this is what we mean by the *original contract of ſociety*, which, though perhaps in no inſtance has ever been formerly expreſſed at the firſt inſtitution of a ſtate, yet in nature and reaſon muſt always be underſtood and implied in the very act of aſſociating together: namely, that *the whole ſhould protect all its parts*, and that *every part ſhould pay obedience to the will of the whole;* or, in other words, that the community ſhould guard the rights of each individual member, and that in return for this protection, each individual ſhould ſubmit to the laws of the community; without which ſubmiſſion of all, it was impoſſible that protection could be certainly extended to any.

Government.—For when ſociety is once formed, government reſults of courſe, as neceſſary to preſerve and keep that ſociety in order. Unleſs ſome ſuperior be conſtituted, whoſe commands and deciſions all the members are bound to obey, they would ſtill remain as in a ſtate of nature, without any judge upon earth to define their ſeveral rights, and redreſs their ſeveral wrongs. But, as all the members of ſociety are *naturally equal*, it may be aſked in whoſe hands are the reins of government to be entruſted? To this the general anſwer is eaſy; but the application of it to particular caſes, has occaſioned half of thoſe miſchiefs which are apt to proceed from miſguided political zeal. In general all mankind will agree, that government ſhould be repoſed in ſuch perſons, in whom thoſe qualities are moſt likely to be found, the perfection of which is among the attributes of him who is emphatically ſtiled the Supreme Being; the three grand requiſites, namely, of wiſdom, of goodneſs, and of power: wiſdom, to diſcern the real intereſt of the community; goodneſs, to endeavour always to purſue that real intereſt; and ſtrength

or power to carry this knowledge and intention into action. Theſe are the natural foundations of ſovereignty, and theſe are the requiſites that ought to be found in every well conſtituted frame of government.

Different forms thereof.—The political writers of antiquity will not allow more than three regular forms of government: the firſt, when the ſovereign power is lodged in an aggregate aſſembly conſiſting of all the members of a community, which is called a *democracy;* the ſecond, when it is lodged in a council compoſed of ſelect members; and then it is ſtiled an *ariſtocracy*, the laſt, when it is entruſted in the hands of a ſingle perſon, and then it takes the name of a *monarchy*. All other ſpecies of government, they ſay, are either corruptions of, or reducible to theſe three.

By the *ſovereign power*, as was before obſerved, is meant the making of laws; for wherever that power reſides, all others muſt conform to and be directed by it, whatever appearance the outward form and adminiſtration of the government may put on. For it is at any time in the option of the legiſlature to alter the form and adminiſtration by a new edict or rule, and to put the execution of the laws into whatever hands it pleaſes; and all the other powers of the ſtate muſt obey the legiſlative power in the execution of their ſeveral functions, or elſe the conſtitution is at an end.

In a *democracy*, where the right of making laws reſides in the people at large, public virtue or goodneſs of intention, is more likely to be found, than either of the other qualities of government. Popular aſſemblies are frequently fooliſh in their contrivance, and weak in their execution; but generally mean to do the thing that is right and juſt, and have always a degree of patriotiſm or public ſpirit.

In *ariſtocracies* there is more wiſdom to be found than in the other forms of government; being compoſed, or intended to be compoſed, of the moſt experienced citizens; but there is leſs honeſty than in a republic, and leſs ſtrength than in a monarchy.

A *monarchy* is indeed the moſt powerful of any, all the ſinews of government being knit and united together in the hand of the prince; but then there is imminent

minent danger of his employing that ſtrength to improvident or oppreſſive purpoſes.

Thus theſe three ſpecies of government have, all of them, their ſeveral perfections and imperfections.—*Democracies* are uſually the beſt calculated to direct the *end of a law, ariſtocracies, to invent the means* by which that end ſhall be obtained; *and monarchies, to carry thoſe means into execution.* And the ancients, as it was obſerved, had in general no idea of any other permanent form of government but theſe three; for though *Cicero* declares himſelf of opinion, "*eſſe optime conſtitutam rempublicam, quæ extribus generibus illis, regali, optimo, et populari, ſit modice confuſa*;" yet *Tacitus* treats this notion of a mixed government formed out of them all, and partaking of the advantages of each, as a viſionary whim, and one that if effected, could never be laſting or ſecure.

Britiſh Conſtitution.—But, happily for us of this iſland the Britiſh conſtitution has long remained, nd we truſt will long continue, a ſtanding exceptaion to the truth of this obſervation. For, as with us tthe executive power of the laws is lodged in a ſingle perſon, they have all the advantages of ſtrength and diſpatch that are to be found in the moſt abſolute monarchy: and as the legiſlature of the kingdom is entruſted to three diſtinct powers; entirely independent of each other; firſt, the *king*, ſecondly, the *lords* ſpiritual and temporal, which is an ariſtocratical aſſembly of perſons, ſuppoſed to be eminent for their birth, their wiſdom, their valour, or their property; and thirdly, the *houſe of commons*, freely choſen by the people from among themſelves, which makes it a kind of democracy, as this aggregate body, actuated by different ſprings and attentive to different intereſts, compoſes the Britiſh parliament, and has the ſupreme diſpoſal of every thing, there can be no inconvenience attempted by either of the three branches, but will be withſtood by one of the other two, each branch being armed with a negative power ſufficient to repel any innovation which it ſhall think expedient or dangerous. *Here then is lodged the ſovereignty of the Britiſh conſtitution:* and lodged as beneficially as is poſſible for ſociety. For in no other

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could we be ſo certain of finding the three great qualities of government ſo well and ſo happily united.

If the ſupreme power were lodged in any of the three branches ſeparately, we muſt be expoſed to the inconveniencies of either abſolute monarchy, ariſtocracy or democracy; and ſo want two of the three principal ingredients of good polity, either virtue, wiſdom, or power. If it were lodged in any two of the branches; for inſtance, in the king and houſe of lords; our laws might be providently made and well executed, but they might not always have the good of the people in view. If lodged in the king and commons, we ſhould want that circumſpection and mediatory caution, which the wiſdom of the peers is to afford: if the ſupreme rights of legiſlature were lodged in the two houſes only, and the king had no negative upon their proceedings, they might be tempted to encroach upon the royal prerogative, or perhaps to aboliſh the kingly office, and thereby weaken (if not totally deſtroy) the ſtrength of the executive power. But the conſtitutional government of this iſland is ſo admirably tempered and compounded that nothing can endanger or hurt it, but deſtroying the equilibrium of power between one branch of the legiſlature and the reſt. For if ever it ſhould happen that the independence of any one of the three ſhould be loſt, or that it ſhould become ſubſervient to the views of either of the other two, there would ſoon be an end of our conſtitution.

Having thus curſorily conſidered the three uſual ſpecies of government, and our own ſingular conſtitution ſelected and compounded from them all; we proceed to obſerve, that as the power of making laws conſtitutes the ſupreme authority, ſo wherever the ſupreme authority in any ſtate reſides, it is the right of that authority to make laws; that is in the words of our definition, *to preſcribe the rule of civil action.*— And this may be diſcovered from the very end and inſtitution of civil ſtates. *For a ſtate is a collective body, compoſed of a multitude of individuals, united for their ſafety and convenience, and intended to act together as one man.* If it therefore be to act as one man, it ought to act by one uniform will. But, inaſmuch as political communities

communities are made up of many perſons, each of whom has his particular will and inclination, theſe ſeveral wills cannot, by any natural union, be joined together, or tempered and diſpoſed into a laſting harmony, ſo as to conſtitute and produce that one uniform will of the whole. It can therefore be no otherwiſe produced than by a *political union;* by the conſent of all perſons to ſubmit their own private wills to the will of one man, or of one or more aſſemblies of men, to whom the ſupreme authority is entruſted; and this will of one man, or aſſemblage of men, is in different ſtates, according to their different conſtitutions, underſtood to be *law.*

Second branch of the definition illuſtrated.—From what has been advanced, the truth of the former definition, is ſufficiently evident; that "municipal law is a rule of civil conduct, preſcribed *by the ſupreme power in a ſtate.*" We proceed now to the latter branch of it; that is a rule ſo preſcribed, "commanding what is right, or prohibiting what is wrong." Now in order to do this completely, it is firſt of all neceſſary that the boundaries of right and wrong be eſtabliſhed and aſcertained by law. And when this is once done, it will follow of courſe, that it is likewiſe the buſineſs of the law, conſidered as a rule of civil conduct, to enforce theſe rights, or to reſtrain or redreſs theſe wrongs. It remains therefore only to conſider, in what manner the law is ſaid to aſcertain the boundaries of right and wrong; and the methods which it takes to command the one and prohibit the other. For this purpoſe, every law may be ſaid to conſiſt of ſeveral parts; one *declaratory*, whereby the rights to be obſerved, and the wrongs to be eſchewed, are clearly defined and laid down; another, *directory*, whereby the ſubject is inſtructed and enjoined to obſerve thoſe rights, and to reſtrain from the commiſſion of thoſe wrongs; a third, *remedial*, whereby a method is pointed out to recover a man's private rights, or redreſs his private wrongs; to which may be added a fourth, uſually termed the *ſanction* or *vindicatory* branch of the law; whereby it is ſignified what evil or penalty ſhall be incurred by ſuch as commit any public wrongs, or tranſgreſs or neglect their duty.

THE

THE LAW OF ENGLAND.

The municipal law of England, or the rule of civil conduct prescribed to the inhabitants of that kingdom, may with sufficient propriety be divided into two kinds, the *lex non scripta*, the unwritten or common law; and the *lex scripta*, the written or statute law.

Common Law.—The *lex non scripta*, or unwritten law, includes not only general customs, or the common law properly so called; but also the particular customs of certain parts of the kingdom, and likewise those particular laws that are by custom observed only in certain courts and jurisdictions. In calling these parts of the law, *leges non scriptæ*, we would not be understood as if all those laws were at present merely oral, or communicated from the former ages to the present solely by word of mouth. It is true, indeed, that in the profound ignorance of letters, which formerly overspread the whole western world, all laws were entirely traditional; for this plain reason, that the nations among which they prevailed, had but little idea of writing. Thus the British as well as the Gallic druids committed all their laws as well as learning to memory; and it is said of the primitive Saxons here, as well as their brethren on the continent, that *leges sola memoria et usu retinebant.*—But, with us at present, the monuments and the evidences of our legal customs are contained in the records of the several courts of justice, in books, of reports and judicial decisions, and in the treatises of learned sages of the profession, preserved and handed down to us from the times of the highest antiquity.—However, we therefore stile these parts of our law *leges non scriptæ*, because their original institution and authority are not set down in writing, as acts of parliament are; but they receive their binding power, and force of laws, by long and immemorial usage, and by their universal reception throughout the kingdom.

Our antiquarians and first historians do all positively assure us, that our body of laws is of a compounded nature. For they tell us, that in the time of *Alfred* the local customs of the several provinces of the kingdom

were grown ſo various, that he found it expedient to compile his dome-book, for the general uſe of the whole kingdom. This book is ſaid to have been extant ſo late as the reign of *Edward* IV. but it is now unfortunately loſt.

But the irruption and eſtabliſhment of the Danes in England, which followed ſoon after, introduced new cuſtoms, and cauſed this code of *Alfred* in many provinces to fall into diſuſe, or at leaſt to be mixed and debaſed with other laws of a coarſer alloy. So that, about the beginning of the 11th century, there were three principal ſyſtems of laws prevailing in different diſtricts.

The Written Laws.—The oldeſt of theſe now extant, and printed in our ſtatute books, is the famous *magna charta*, as confirmed in parliament 9 Hen. III. though doubtleſs there were many acts before that time, the records of which are now loſt, and the determinations of them perhaps at preſent currently received for the maxims of the old common law.

Theſe are the ſeveral grounds of the laws of England: over and above which, *equity* is alſo frequently called in to aſſiſt, to moderate, and to explain them. *What equity is*, and how impoſſible in its very eſſence it is to be reduced to ſtated rules, hath been ſhewn above. It may be ſufficient, therefore, to add, in this place, that beſides the liberality of ſentiment with which our common-law judges interpret acts of parliament, and ſuch rules of the unwritten law as are not of a poſitive kind, there are alſo *courts of equity* eſtabliſhed for the benefit of the ſubject, to detect latent frauds and concealments, which the proceſs of the courts of law is not adapted to reach; to enforce the execution of ſuch matters of truſt and confidence, as are binding in conſcience, though not cognizable in a court of law; to deliver them from ſuch dangers as are owing to misfortune or overſight; and give a more ſpecific relief, and more adapted to the circumſtances of the caſe, than can always be obtained by the generality of the rules of the poſitive or common law. This is the buſineſs of the courts of equity, which however are only converſant in matters of property.

For

For the freedom of our conſtitution will not permit, that in criminal caſes a power ſhould be lodged in any judge to conſtrue the law otherwiſe than according to the letter. This caution, while it admirably protects the public liberty, can never bear hard upon individuals. A man cannot ſuffer *more* puniſhment than the law aſſigns, but he may ſuffer *leſs*. The laws cannot be ſtrained by partiality to inflict a penalty beyond what the letter will warrant; but in caſes, where the letter induces any apparent hardſhip, the crown has the power to pardon.

Act of Parliament is a poſitive law, conſiſting of two parts, the *words* of the act: and its *true ſenſe* and meaning, which being joined, make the law. The *words* of acts of parliament ſhould be taken in a *lawful* ſenſe. Caſes of the ſame nature are *within the intention*, though *without the letter* of the act; and ſome acts extend by equity, to things not mentioned therein.

JUDGE; an officer appointed by the ſovereign powers of any country, to diſtribute that juſtice to their ſubjects which they cannot adminiſter in perſon. The character of judge is a part of the regal authority, whereof the king diveſts himſelf. The chief function of judges is for the trial of cauſes both civil and criminal.

The judges are bound by oath, to determine according to the known laws and cuſtoms of the realm. Their rule herein muſt be, the judicial deciſions and reſolutions upon the various cauſes that have occurred, and not their own arbitrary will and pleaſure, or that of their prince. Judges are free from all proſecutions, for any thing done by them in court, which appears to have been an error in judgment. But for wilful corruption, they have been complained of to the ſtar chamber, and may now be called to an account in parliament.

The Engliſh judges are choſen out of the ſergeants at law, and are conſtituted by letters patent.

The ſalary of chief juſtice of the king's bench is 4000*l.* a year; the chief juſtice of the common pleas

3500*l.* the chief baron of the exchequer 3500*l.* and the *puiſne*, or under judges, 2000*l.* a year each.

SERGEANT, or Sergeant at law, is the *highest degree* taken in the common law, as that of doctor is in the civil law. Sergeants were anciently called *ſervientes ad legem.* Mr. *Selder* adds, they were alſo called *doctores legis:* though others are of opinion, that the judges are more properly the *doctores legis* (doctors of the law), and ſergeants, the bachelors of the law. *Spelman* obſerves, that however a ſergeant may be richer than all the doctors of the commons, yet a doctor is ſuperior in degree to a ſergeant: for the very name of a doctor is magiſterial, and that of a ſergeant miniſterial. Hence, the doctors are ſeated and covered when they plead; but the ſergeants ſtand uncovered at the bar, excepting for their coif.

As theſe are ſuppoſed the moſt learned and experienced, there is one court appropriated to plead in by themſelves, which is the common pleas, where the common law of England is moſt ſtrictly obſerved. But they are not prohibited pleading in other courts, where the judges (who muſt firſt be ſergeants) call them brothers.

They are called by the king's mandate or writ, directed to them, cammanding them to take upon them that degree. Of *counſellors* there are two degrees, *barriſters* and *ſergeants.* Barriſters, after having been admitted *five* years in any of the inns of court, ſuch as Lincoln's Inn, the Temple, &c. are called to the bar; and after *ſixteen* years ſtanding, they may be called to the degree of ſergeants.

Out of theſe the king's counſel is uſually ſelected, to plead for him in all cauſes, eſpecially treaſon: the two principal of whom are called his attorney, and ſolicitor-general, who are always members of parliament. The king's council cannot be employed in any cauſe againſt the crown, without ſpecial licenſe. They are heard before other council, and even before ſergeants.

CORONER; an officer, whereof there are two in every county, whoſe buſineſs is to inquire, by a jury of twelve

twelve neighbours, how, and by whom any perſon came by a violent death; and to enter the ſame upon record.

This, being matter criminal, and a plea of the crown, it is hence they are called crowners, or coroners. They are choſen by the freeholders of the county, by virtue of a writ out of chancery.

This officer, by the ſtatute of Weſtminſter, ought to be a knight; and there is a writ in the regiſter, called *niſi ſit miles*, whereby it appears to have been once a ſufficient cauſe for removal of a coroner choſen, if he were not a knight, and had not 100 ſhillings per annum freehold. Mention is made of this officer as early as the time of king *Athelſtan*, anno 925.

The lord chief juſtice of the king's bench is the ſovereign coroner of the whole realm, or whereſoever he abides.

There are alſo certain ſpecial coroners within divers liberties, as well as the ordinary officers in every county; and ſome colleges and corporations are impowered by their charters, to appoint their coroner within their own precincts.

Coroners are choſen for life, unleſs they become ſheriffs or verderors, or are diſcharged by a writ, for extortion, neglect, or miſbehaviour. A part of their judicial authority is, to enquire of lands or goods, and eſcapes of murderers, treaſure-trove, wreck of the ſea, deodands, &c. and in his miniſterial power, he executes the king's writs, on exception to the ſheriff.

JUSTICE; an officer appointed by the king, or commonwealth, to do right by way of judgment.

He is called juſtice, not judge; anciently *juſticia*, not *juſticiarius*, becauſe he has his authority by deputation, as delegate to the king; ſo that he cannot depute any other in his ſtead, the juſtice of the foreſt only excepted. Of theſe juſtices, we have various kinds in England; viz.

Chief juſtice of the king's bench, is the capital juſtice of Great Britain, and a lord by his office.—His buſineſs is chiefly to hear and determine all pleas of the crown:

that is, ſuch as concern offences againſt the crown, dignity, and peace of the king, as treaſons, felonies, &c.

This officer was formerly not only of chief juſtice, but alſo chief baron of the exchequer, and maſter of the court of wards. He uſually ſat in the king's palace, and there executed his office: He determined, in that place, all the differences happening between the barons and other great men.

He had the prerogative of being vicegerent of the kingdom, whenever the king went beyond ſea, and was uſually choſen to that office out of the prime nobility; but his power was reduced by King *Richard* I. and King *Henry* I. His office is now divided, and his title changed.

Chief juſtice of the common pleas; he who, with his aſſiſtants, hears and determines all cauſes at the common law; that is to ſay, all civil cauſes between common perſons, as well perſonal as real; and he alſo is a lord by his office.

Juſtice of the foreſt, is a lord by his office, who has power and authority to determine offences committed in the king's foreſts, &c. which are not to be determined by any other court, or juſtice. Of theſe there are two, whereof one has juriſdiction over all the foreſts on this ſide Trent, and the other beyond it.

By many ancient records, it appears to be a place of great honour and authority, and is never beſtowed but on ſome perſon of great diſtinction. The court where this juſtice ſits, is called the *juſtice-ſeat of the foreſt*.

This is the only juſtice who may appoint a deputy; he is alſo called *juſtice in eyre of the foreſt*.

Juſtices in eyre, were thoſe anciently ſent with commiſſion into divers counties to hear ſuch cauſes, eſpecially, as were termed pleas of the crown; and that for the eaſe of the ſubject; who muſt elſe have been hurried to the courts of Weſtminſter, if the cauſe were too high for the county courts.

According to ſome, theſe juſtices were ſent once in ſeven years, but others will have them to be ſent oftner. *Camden* ſays, they were inſtituted in the reign of king *Henry* II. but they appear to be of an older date.

They

They were much like our juſtices of aſſize at this day; though for authority, and manner of proceeding, very different.

Juſtice of aſſize, are ſuch as were wont, by ſpecial commiſſion, to be ſent into this or that county, to take aſſizes, for the eaſe of the ſubjects. For, whereas theſe actions paſs always by jury, ſo many men might not, without great damage and charge, be brought up to London; and therefore juſtices, for this purpoſe, by commiſſion particularly authorized, were ſent down to them.

Theſe continue twice every year to paſs the circuit, by two and two, through all England, diſpatching their ſeveral buſineſſes by ſeveral commiſſions; for they have one commiſſion to take aſſizes, another to deliver gaols, and another of oyer and terminer, &c.

Juſtices of gaol-delivery; thoſe commiſſioned to hear and determine cauſes appertaining to ſuch as for any offence are caſt into priſon. Their commiſſion is now turned over to the juſtices of aſſize.

Juſtices of niſi prius, are now the ſame with juſtices of aſſize: It is a common adjournment of a cauſe in the common pleas, to put it off to ſuch a day, *niſi prius juſticiarii venerint ad eas partes ad capiendas aſſiſas*: from which clauſe of adjournment, they are called juſtices of *niſi prius*, as well as juſtices of aſſize, by reaſon of the writ, and actions they have to deal in.

Juſtices of oyer and terminer, were juſtices deputed on ſome ſpecial occaſions, to hear and determine particular cauſes.

The commiſſion of oyer and terminer is directed to certain perſons, upon any inſurrection, heinous demeanor, or treſpaſs committed.

Juſtices of the peace, are perſons of intereſt and credit, appointed by the king's commiſſion to attend the peace of the country where they live.

Of theſe, ſome, for ſpecial reſpect, are made of the *quorum*, ſo as no buſineſs of importance may be diſpatched without the preſence, or aſſent of them, or one of them.

The office of a juſtice of the peace, is to call before him, examine, and commit to priſon all thieves, murderers,

derers, wandering rogues, thoſe that hold conſpiracies, riots, and almoſt all delinquents, which may occaſion the breach of the peace, and quiet the ſubject; to commit to priſon ſuch as could not find bail, and to ſee them brought forth in due time to trial.

The original of juſtices of the peace, is referred to the fourth year of *Edward* III. They were firſt called, *conſervators*, or *wardens of the peace*.

INNS OF COURT.—Our colleges of municipal, or common law profeſſors, and ſtudents, are ſtill called inns; the old Engliſh word for houſes of noblemen, biſhops, and others of extraordinary note; being of the ſame ſignification with the French word *hotel*.

Inns of court are ſo called, as ſome think, becauſe the ſtudents there are to ſerve and attend the courts of judicature: or elſe, becauſe anciently theſe colleges received none but the ſons of noblemen, and better ſort of gentlemen, who were to be qualified to ſerve the king in his court, as *Forteſcue* affirms.

Of theſe we have four; viz. the two temples, here the dwelling of the knights-templars, purchaſed by ſome profeſſors of the common law, about 300 years ago; and Lincolns-Inn and Grays-Inn, anciently belonging to the Earls of Lincoln and Gray.

Theſe ſocieties are not corporations, nor have any judicial power over their members, but have certain orders among themſelves, which have, by conſent, the force of laws; for lighter offences, perſons are only excommoned, or put out of commons; for greater, they loſe their chambers; and are expelled the college; and when once expelled out of one ſociety, are never received by any of the others.

The whole company of gentlemen in each ſociety, may be divided into four parts; benchers, utter-barriſters, inner-barriſters, and ſtudents.

Inns of chancery, were probably ſo called, becauſe anciently inhabited by ſuch clerks as chiefly ſtudied the forming of writs, which regularly belonged to the curſitors, who are officers of chancery.

The

The firſt of theſe is Thavies-Inn, begun in the reign of *Edward* III. and ſince purchaſed by the ſociety of Lincolns-Inn; then New-Inn, Symonds-Inn, Clements-Inn; Cliffords-Inn, anciently the houſe of the Lord *Clifford*; Staple-Inn, belonging to the merchants of the ſtaple; Lions-Inn, anciently a common inn with the ſign of the lion; Furnivals-Inn, and Bernards-Inn.

Theſe were heretofore preparatory colleges for younger ſtudents; and many were entered here, before they were admitted into the inns of court. Now they are moſtly taken up by attornies, ſolicitors, &c.

They all belong to ſome of the inns of court, who ſend yearly ſome of their barriſters to read to them.

JUROR; in a legal ſenſe, one of thoſe twenty-four, or twelve men, who are ſworn to deliver truth upon ſuch evidence as ſhall be given them touching any matter in queſtion.

The puniſhment of petty jurors attainted of giving a verdict contrary to evidence, is very ſevere.

JURY; in common law, ſignifies twenty-four, or twelve men, ſworn to enquire of a matter of fact, and declare the truth, upon ſuch evidence as ſhall be delivered them touching the matter in queſtion.

The jury is to be choſen out of the ſame claſs or rank with the accuſed; and if he be a foreigner, he may demand a jury half foreigners, and half Engliſhmen.

There are ordinarily thirty-ſix empannelled, whereof, in criminal caſes, the perſon accuſed has the liberty to challenge or ſet aſide twenty-four, and to pick out twelve at his pleaſure. Theſe twelve are preſent at the trial, after which, they withdraw into a chamber by themſelves, where they are to be ſhut up without fire or candle, victuals or drink, till ſuch time as they agree in their verdict, and declare unanimouſly, that the defendant is either guilty of the charge laid againſt him, or not guilty: Upon which, the judge paſſes the ſentence preſcribed by the law.

In England there are three ſorts of trials, viz. one by parliament, another by battle, and a third by aſſize, or jury.

The trial by aſſize (be the action civil or criminal, public or private, perſonal or real,) is referred for the fact to a jury, and as they find it, ſo paſſes the judgment.

This jury is not only uſed in circuits of juſtices errant, but alſo in other courts and matters of office: But though it appertain to moſt courts of the common law, yet, it is moſt remarkable in the half-year courts of the juſtices errant, commonly called the great aſſizes, and in the quarter ſeſſions; and in them it is moſt ordinarily called a jury: In other courts it is uſually called an *inqueſt*, and in the court-baron, a *jury of the homage*.

In the general aſſize, there are uſually many juries, becauſe there are a great many cauſes, both civil and criminal, commonly to be tried; whereof, one is called the grand jury, and the reſt the petit juries, of which, it ſeems, there ſhould be one in every hundred.

Grand Jury conſiſts of twenty-four grave and ſubſtantial gentlemen, or ſome of the better ſort of yeomen, choſen indifferently by the ſheriff out of the whole ſhire, to conſider of all bills of indictment preferred to the court; which they do either approve, by writing upon them *billa vera*; or diſallow, by indorſing *ignoramus*.

Such as they do approve, if they touch life and death, are farther referred to another jury, to be conſidered of, becauſe the caſe is of much importance.

Petit Jury conſiſts of twelve men at the leaſt, and are empanelled as well upon criminal, as upon civil cauſes. Thoſe that paſs upon offences of life and death, bring in their verdict either guilty, or not guilty; whereupon the priſoner, if he be found guilty, is ſaid to be convicted, and receives judgment and condemnation; or otherwiſe is acquitted, and ſet free.

Thoſe that paſs upon civil cauſes real, are all, or ſo many as can conveniently be had, of the ſame hundred where the land or tenement in queſtion doth lie, being four at leaſt; and they, upon due examination bring in their verdict either for the demandant, or tenant.

This

This is the diſtinguiſhing privilege of every Briton, and one of the moſt glorious advantages of our conſtitution; for, as every one is tried by his peers, or equals, the meaneſt ſubject is as ſafe and free as the greateſt.

CIVIL CAUSES.—This term implies all infringements upon *property*, in contradiſtinction to *criminal cauſes*, which are conſidered as breaches of the peace. Criminal cauſes are begun by the perſons aggrieved, but they are carried on in the *king's name*, who is conſidered as the chief magiſtrate, and enforcer of the laws.

OATH, in a *legal ſenſe*, is a ſolemn action, whereby God is called to witneſs the truth of an affirmation given before one or more perſons, impowered to receive the ſame.

Legal oaths end with, ſo help me God; anciently with, ſo help me God at his holy dome, i. e. judgment. This, according to our law-books, is called a corporal oath; becauſe the party, when he ſwears, touches the goſpels with his right hand.

In ſmall matters, which the plaintiff could not prove, or if he could, if his proof were ſet aſide, the defendant might purge himſelf by his own oath. But in matters of more weight, he was to bring other credible perſons, uſually of the ſame quality with the plaintiff, to ſwear that they believed the defendant had ſwore the truth.

Oath is alſo uſed for a ſolemn promiſe faithfully to execute or obſerve ſomething.

Trials at common law depend on twelve, or twenty-four men, who take their oaths to declare the truth, as it ſhall appear to them. In this ſenſe we ſay, ſtate oaths: the oath of ſupremacy, oath of allegiance, oath of abjuration.

At the meeting of a new parliament, the commons, take the oaths of allegiance, ſupremacy, and adjuration.

Kings and princes ſwear to the performance of the treaties they make: though anciently, they did not ſwear of themſelves; but others ſwore in their name.

By *oath of allegiance*, a man ſwears fidelity and loyalty to his king, and by the *oath of ſupremacy*, he adjures

jures the *pope*, and acknowledges the king to be the head of the church.

ASSISE, or *Aſſize;* in law, a ſitting of judges, or juſtices, for the hearing and determining of cauſes. The word is French, *aſſiſe*, or *aſſis*, ſeated; formed of the Latin *aſſideo*, I ſit by; which is compounded of *ad*, to, and *ſedeo*, I ſit.

Aſſiſe, or *aſſiſes*, was antiently uſed for certain extraordinary ſittings of ſuperior judges, in the inferior courts depending on their juriſdiction; to enquire whether ſubaltern judges and officers did their duty: to receive the complaints preferred againſt them; and take cognizance of appeals from them. Theſe are alſo called mercurial aſſiſes.

Aſſiſe was alſo a court or aſſembly, compoſed of ſeveral great perſons of the realm; held occaſionally in the king's palace, for the final deciſion of all affairs of importance.

Hence, the term aſſize came to be extended to all grand days of judgment, at which the trials and pleadings were to be ſolemn and extraordinary.

The modern conſtitution of aſſiſes is pretty different from that hitherto ſpoke of. Our aſſiſe may be defined a court, place, or time, where and when writs and proceſſes, either civil or criminal, or both, are conſidered, diſpatched, decided, &c. by judges and jury. In this ſenſe, we have two kinds of aſſiſes; *general* and *ſpecial*.

General aſſiſes, or *aſſizes*, are thoſe held by the judges twice a year, in their ſeveral circuits.

The nature of theſe aſſiſes is explained by Lord *Bacon*, who obſerves, that all the counties of the kingdom are divided into ſix circuits; through each of which, two learned men, aſſigned by the king's commiſſion, ride twice a year, called juſtices, or judges of aſſiſe, who have ſeveral commiſſions, by which they ſit, viz.

Firſt—*A commiſſion of oyer and terminer*, directed to them, and many others of the beſt account in their reſpective circuits. In this commiſſion, the judges of aſſiſe are of the quorum; ſo that without them there can

can be no proceeding. This commiſſion gives them power to deal with treaſons, murders, felonies and other miſdemeanors.

The ſecond is of *gaol delivery*, which is only to the judges themſelves, and the clerk of the aſſize aſſociate. By this commiſſion they have to do with every priſoner in the gaol, for what offence ſoever.

The third is directed to themſelves, and the clerk of the aſſize, to take writs of poſſeſſion, called alſo aſſizes, and to do right and juſtice thereupon.

The fourth is to take niſi prius, directed to the juſtices, and the clerks of aſſizes; whence they are alſo called juſtices of niſi prius.

The fifth is a commiſſion of peace, in every county of their circuit; and all the juſtices of the peace, having no lawful impediment, are bound to be preſent at the aſſizes, to attend the judges.

The ſheriff of every ſhire is alſo to attend in perſon, or by ſufficient deputy allowed by the judges, who may fine him if he fail.

This excellent conſtitution of judges, circuits and aſſizes, was begun in the time of *Henry* II. though ſomewhat different from what it is now.

CIVIL AND CRIMINAL CAUSES have been ſpoken of under *law*.

FELO-DE-SE, is he that commits felony, by willingly and deliberately killing himſelf.

The Saxons called him ſelf-bane. The law ſays, he is to be interred without chriſtian burial, with a ſtake driven through his corps; and to forfeit his goods.

FELONY, was anciently uſed for a violent and injurious action of a vaſſal, or tenant againſt his lord.

In which ſenſe, felony was equivalent to petty treaſon, or it was a crime next below high-treaſon.

Felony was alſo applied to an injury of the lord to his vaſſal, which imported a forfeiture of the homage and ſervice thereof, and made it revert to the ſovereign.

Felony is alſo uſed in common law, for any capital offence perpetrated with an evil intention.

In a ſtricter ſenſe, felony denotes an offence next below that of petty treaſon.

Felony includes ſeveral ſpecies of crimes, whoſe puniſhment is the ſame, viz. death; ſuch as murder, theft, ſuicide, ſodomy, rape, wilful burning of houſes, receiving of ſtolen goods; and divers others found in the ſtatutes, which are daily making crimes felony, that were not ſo before.

Felony is eaſily diſtinguiſhed from treaſon.

From leſſer crimes, it is diſtinguiſhed by this, that its puniſhment is death, though not univerſally; for petty larceny, i. e. ſtealing a thing under the value of twelve pence, is felony, according to *Brook*, though the crime be not capital, but only loſs of goods. The reaſon *Brook* gives for its being felony, is, that the indictment runs, *Felonice cepit.*

Till the reign of *Henry* I. felonies were puniſhed by pecuniary fines; that prince firſt ordered felons to be hanged, about the year 1108.

Felony is of two kinds; the one lighter, which for the firſt time is entitled to the benefit of clergy: as manſlaughter. The other more crying, is not allowed the privilege.

Felony is alſo puniſhed by loſs of lands, not entailed, and all goods and chattels both real and perſonal; though the ſtatutes make a difference in ſome caſes, concerning lands.

PERJURY; is the crime of ſwearing falſely, in a lawful oath, adminiſtered by one who has authority, in any matter relating to a cauſe in queſtion, whether it be of a perſon's own accord, or by ſubornation of another.

The law takes no notice of any perjury but ſuch as is committed in ſome court of juſtice, or before ſome magiſtrate inveſted with proper authority. The perjury muſt be corrupt, wilful, poſitive and abſolute; not upon ſurpriſe or the like but it muſt appear to be committed *malo animo*, with a bad intent; and it muſt be in ſome point material to the queſtion in diſpute.

Subornation

Subornation of perjury is the offence of procuring another to take a falſe oath, as conſtitutes perjury in the principal. The puniſhment of perjury and ſubornation, at common law has been various. It was anciently death: afterwards baniſhment or cutting out the tongue; then forfeiture of goods; and now it is fine and impriſonment, and never more to be capable of bearing teſtimony.

LARCENY is a theft of perſonal goods or chattels in the owner's abſence. Larceny is diſtinguiſhed into two ſorts, *great* and *ſmall*.

Great Larceny, is when the things ſtolen, though ſeverally, exceed the value of 12s.

Petty Larceny, is when the goods ſtolen exceed not the value of 12d.

When it is done by force it is called robbery. Plain theft, unaccompanied with any other atrocious circumſtance is alſo deemed *ſimple larceny*, and when it includes in it the aggravation of taking from one's houſe or perſon it is called *mixed* or *compound larceny*.

By the Roman law the penalty of ſecret and ſimple larceny was the returning it twofold; and of manifeſt larceny, four fold. The Lacedemonians never puniſhed larceny, provided the perſon was not caught in the fact, but on the contrary it was applauded as a mark of dexterity and addreſs. The Circaſſians are ſaid to honour it at this day, ſo that their youth are not ſuffered to drink if they have not performed ſomething remarkable in that way. *Solinus* tells us, if we believe him, that there was a fountain in Sardinia that had the virtue of diſcovering a perſon that had committed larceny.

TREASON, imports a betraying treachery, or breach of faith. It therefore happens only between allies. For treaſon is indeed a general appellation made uſe of by the law to denote not only offences againſt the king and government; but alſo that accumulation of guilt which ariſes whenever a ſuperior repoſes confidence in a ſubject or inferior, between whom and himſelf there ſubſiſts a natural, a civil, or even a ſpiritual

relation: and the inferior ſo abuſes that confidence, ſo forgets the obligations of duty, ſubjection and allegiance, as to deſtroy the life of any ſuch ſuperior. And therefore, for a wife to kill her huſband, a ſervant his maſter, theſe breaches of domeſtic faith are denominated *petit treaſon*. But when diſloyalty ſo rears its creſt, as to attack even majeſty itſelf, it is called, by way of diſtinction, *high treaſon*.

High Treaſon is conſidered as the higheſt civil crime any man as a member of the community, can poſſibly commit. By the ancient common law, there was a great latitude left in the breaſt of the judges to determine what was treaſon or not ſo: but to prevent arbitrary conſtructions, a ſtatute of *Edward* III. defines what offences only are high treaſon. It deems that ſuch, "When a man doth compaſs or imagine the death of our lord the king, or our lady his queen, or of their eldeſt ſon and heir, &c."

The *puniſhment* of high treaſon is ſolemn and terrible. 1ſt. The offender is to be drawn to the gallows, and not be carried or walk, though uſually (by connivance, at length ripened by humanity into a law), a ſledge or hurdle is allowed to preſerve the offender from the extreme torture of being dragged on the ground or pavement. 2d. That he be hanged by the neck and then cut down alive. 3d. That his entrails be cut out and burnt while he is alive. 4th. That his head be cut off. 5th. That his body be divided into four parts, &c.

The king may, and often doth diſcharge all the puniſhment except beheading, eſpecially where any of noble blood is attainted. In caſe of *coining*, which is treaſon of a different complexion, the puniſhment is milder for male offenders, being only to be drawn and hanged by the neck till dead. But the puniſhment for women is to be drawn to the gallows and there to be burnt alive.

Petit Treaſon may happen three ways: by a ſervant killing his maſter; a wife her huſband, &c. A ſervant who kills his maſter whom he has left, upon a grudge conceived againſt him during his ſervice, is guilty of petit treaſon: for the traiterous intention was

hatched

hatched while the relation ſubſiſted between them, and this is only an execution of that intention. So if a wife be divorced, and ſhould kill ſuch divorced huſband, ſhe is a traitreſs. The *puniſhment* of petit treaſon in a man, is to be drawn and hanged, and in a woman to be drawn and burnt. The idea of which latter puniſhment ſeems to have been handed down to us from the laws of the ancient Druids, which condemned a woman to be burnt for murdering her huſband, and it is now the uſual puniſhment for all ſorts of treaſon committed by the female ſex. Perſons guilty of petty treaſon, were firſt debarred the benefit of clergy, which has been ſince extended to their aiders, abettors, and counſellors.

JURISPRUDENCE is the ſcience of what is juſt and unjuſt, or of the *laws, rights, cuſtoms, ſtatutes, &c.* neceſſary for their doing juſtice; it is in ſhort, the ſcience of the laws.

Civil Juriſprudence, is that of the Roman law; canonical, that of the canon law; feudal, and that of fees.

BENEFIT OF CLERGY is an ancient privilege of the church, which was admitted even in caſes of murder: but the ancient courſe of the law is much altered on this head. By the ſtatutes of Eliz. clerks are no more committed to the ordinary to be purged; but every man to whom the benefit of clergy is granted, though not in orders, is put to read at the bar, after he is found guilty and convicted of ſuch felony, and ſo burnt on the hand and ſet free for the time, if the ordinary or deputy, ſtanding by do ſay, *legit ut clericus*, otherwiſe he ſhall ſuffer death.

It had its riſe in the pious reverence which the firſt chriſtian princes paid the church in its infant ſtate; and was intended to exempt the clergy from being criminally proceeded againſt by lay judges. Popiſh eccleſiaſtics ſoon made an ill uſe of this, for they afterwards claimed this indulgence, not only for themſelves, but for all attendants upon the church, and at length, all that could read had the ſame indulgence; *reading* being a mark of great learning in thoſe days.

Henry VIII. made a diſtinction between laymen and clergymen; the former for crimes deſerving death, were to be burned with a hot iron on the left thumb; and the privilege to be a ſecond time refuſed them: both men and women however obtained the indulgence. Clergymen, when found guilty of ſuch crimes as claim the *benefit of clergy* are not to be burnt in the hand, but immediately diſcharged: peers, when found guilty are alſo diſcharged by benefit of clergy, without burning, but for the ſecond offence, will, like a layman, ſuffer death.

BURGLARY has been always deemed a heinous offence. It may be defined *nocturnal houſebreaking*. The law has ſo tender a regard for the ſafety of a man's houſe, that it ſtiles it his caſtle and will never ſuffer it to be violated with impunity. Sir *Edward Coke's* definition of a burglar, is "he that by night breaketh and entereth into a manſion houſe, with intent to commit a felony." In this definition there are four things; the *time*, the *place*, the *manner*, the *intent*. Burglary is a *felony* at common law, but within the benefit of clergy.

MANSLAUGHTER is a ſpecies of felonious homicide, and denotes the unlawful killing a man, without any malice, either expreſs or implied; which may be voluntarily, upon ſudden heat; or involuntarily, but in the commiſſion of ſome lawful act. As when two perſons, who before meant no harm to one another, falling out upon ſome ſudden occaſion, the one kills the other, this is voluntarily manſlaugter, but in this and every caſe of homicide, upon provocation, if there be a ſufficient time for paſſion to ſubſide, and the perſon provoked afterwards kills the other, this is deliberate revenge, and amounts to murder.

HABEAS CORPUS, in law, a writ, which a man indicted and impriſoned for any crime, or treſpaſs, before the juſtices of peace, or in a court of franchiſe; having offered ſufficient bail, which is refuſed, though the caſe be bailable; may have out of the king's bench, thereby

thereby to remove himſelf thither, at his own coſts, to anſwer the cauſe at the bar thereof.

The order in this caſe, is firſt to procure a writ of *certiorari* out of the chancery, directed to the ſaid juſtices, for removing the indictment into the king's bench, and upon that to procure this writ to the ſheriff, for cauſing his body to be removed at a certain day.

Habeas Corpora is alſo a writ that lays for bringing in a jury, or ſo many of them as refuſe to come upon the *venire facias*, for the trial of a cauſe to be brought to iſſue.

SUMPTUARY LAWS; are laws made to reſtrain exceſs in apparel, coſtly furniture, eating, &c.

Moſt ages and nations had their ſumptuary laws; and ſome retain them ſtill, as the Venetians, French, &c. But it is obſerved, that no laws are worſe executed than ſumptuary laws.

The ſumptuary laws of that ancient Locrian legiſlator, *Zaleucus*, are famous: by theſe it was ordained, that no woman ſhould go attended with more than one maid in the ſtreet, except ſhe was drunk; that ſhe ſhould not go out of the city, in the night, unleſs ſhe went for baſe purpoſes; that ſhe ſhould not wear any gold or embroidered apparel, unleſs ſhe purpoſed to be a common woman. That men ſhould not wear rings or tiſſues, &c.

The Engliſh have had their ſhare of ſumptuary laws, though all repealed by a ſtatute 1ſt *Jac.* I. or obſolete.

Under king *Henry* IV. *Camden* tells us, pride was got ſo much into the foot, that it was proclaimed, that no man ſhould wear ſhoes above ſix inches broad at the toes. And their other garments were ſo ſhort, that it was enacted, 25 *Ed.* IV. that no perſon under the condition of a lord, ſhould, from that time, wear any mantle or gown, unleſs of ſuch length.

Among the Romans the ſumptuary and cibary laws were very numerous: by the Lex Orchia the number of gueſts at feaſts was limited, though without limitation of the charges thereof. By the Fannian law, made twenty-two years afterwards, it was enacted, that more than

than ten aſſes ſhould not be ſpent at any ordinary feaſt, for the ſolemn feaſts as the ſaturnalia, &c. an hundred aſſes were allowed; ten of which, *Gellius* informs us, was the price of a ſheep, an hundred of an ox.

By the Didian law, which was preferred eighteen years after it was decreed, that the former ſumptuary laws ſhould be of force, not only in Rome, but throughout Italy; and that for every tranſgreſſion, not only the maſter of the feaſt, but all the gueſts too, ſhould be liable to the penalty.

TITHES are defined to be the tenth part of the increaſe, yearly ariſing and renewing from the profit of lands, the ſtock upon lands, and the perſonal induſtry of the inhabitants: the firſt ſpecies being uſually called *predial*, as of corn, graſs, hops, and wood; the ſecond *mixed*, as of wool, milk, pigs, &c. conſiſting of natural products, but nurtured and preſerved in part by the care of man; and of theſe the tenth muſt be paid in groſs; the third *perſonal*, as of manual occupations, trades, fiſheries, and the like; and of theſe only the tenth part of the clear gains and profits is due. We ſhall, in this article, conſider, 1ſt. The origin of the right of tythes. 2d. In whom that right at preſent ſubſiſts. 3d. Who may be diſcharged, either totally or in part, from paying them.

1. As to their origin, we will not put the title of the clergy to tithes upon any divine right. Yet an honourable and competent maintenance for the miniſters of the goſpel, is undoubtedly *jure divino*, whatever the particular mode of that maintenance may be. For beſides the poſitive precepts of the New Teſtament, natural reaſon will tell us, that an order of men who are ſeparated from the world, and excluded from other lucrative profeſſions for the ſake of the reſt of mankind, have a right to be furniſhed with the neceſſaries, conveniences, and moderate enjoyments of life, at their expence, for whoſe benefit they forego the uſual means of providing them. Accordingly all municipal laws have provided a liberal and decent maintenance for their national prieſts or clergy; ours, in particular, have eſtabliſhed this of tithes, probably in

imitation

imitation of the Jewiſh law: and perhaps, conſidering the degenerate ſtate of the world in general, it may be more beneficial to the Engliſh clergy to found their title on the law of the land, than upon any divine right whatſoever, unacknowledged and unſupported by temporal ſanctions.

We cannot preciſely aſcertain the time when tithes were firſt introduced into this country. Perhaps they were cotemporary with the planting of chriſtianity among the Saxons by *Auguſtin* the monk, about the end of the ſixth century. But the firſt mention of them which we have met with in any written Engliſh law, is a conſtitutional decree, made in a ſynod, held A. D. 786, wherein the payment of tithes in general is ſtrongly enjoined. This canon or decree, which at firſt bound not the laity, was effectually confirmed by two kingdoms of the heptarchy, in their parliamentary conventions of eſtates, reſpectively conſiſting of the kings of Merbia and Northumberland, the biſhops, dukes, ſenators, and people, *which was a few years later than the time that Charlemagne eſtabliſhed the payment of them in France*, and made that famous diviſion of them into four parts; one to maintain the edifice of the church, the ſecond to ſupport the poor, the third the biſhop, and the fourth the parochial clergy. The next authentic mention of them is in the *Fœdus Edwardi et Guthruni*; or the laws agreed upon between king *Guthrun* the Dane, and *Alfred* and his ſon *Edward* the elder, ſucceſſive kings of England, about the year 900. This was a kind of treaty between thoſe monarchs, which may be found at large in the Anglo-Saxon laws; wherein it was neceſſary, as *Guthrun* was a Pagan, to provide for the ſubſiſtence of the chriſtian clergy under his dominion; and accordingly we find, the payment of tithes not only enjoined, but a penalty added upon non-obſervance; which law is ſeconded by the laws of *Athelſtan*, about the year 930; and this is as much as can certainly be traced out with regard to their legal original.

2. *Upon the firſt introduction*, though every man was obliged to pay tithes in general, yet he might give them to what prieſts he pleaſed, which were called *arbi-*

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trary conſecrations of tithes; or he might pay them into the hands of the biſhop, who diſtributed among his dioceſian clergy, the revenues of the church, which were then in common. But when dioceſes were divided into pariſhes, the tithes of each pariſh were allotted to its own particular miniſter; firſt by common conſent or the appointments of lords of manors, and afterwards by the written law of the land. However, arbitrary conſecrations of tithes took place again afterwards, and became in general uſe till the time of king *John*; which was probably owing to the intrigues of the regular clergy, or monks of the Benedictine and other rules, under archbiſhop *Dunſtan* and his ſucceſſors; who endeavoured to wean the people from paying their dues to the ſecular or parochial clergy, a much more valuable ſet of men than themſelves, and were then in hopes to have drawn, by ſanctimonious pretences to extraordinary purity of life, all eccleſiaſtical profits to the coffers of their own ſocieties: and this will naturally enough account for the number and riches of the monaſteries and religious houſes which were founded in thoſe days, and which were frequently endowed with tithes. For a layman, who was obliged to pay his tithes ſomewhere, may think it good policy to erect an abbey, and there pay them to his own monks, or grant them to ſome abbey already erected, ſince for this donation which really coſt the patron little or nothing, he might according to the ſuperſtition of the times, have maſſes for ever ſung for his ſoul. But in proceſs of years, the income of the poor laborious pariſh prieſts became ſcandalouſly reduced by theſe arbitrary conſecration of tithes, it was remedied by pope *Innocent* III. about the year 1200, in a decretal epiſtle ſent to the archbiſhop of Canterbury, and dated from the palace of Lateran; it enjoined the payment of tithes to the parſons of the reſpective pariſhes where every man inhabited, agreeable to what was afterwards directed by the ſame pope in other countries. This epiſtle, ſays Sir *Edward Coke*, bound not the lay ſubjects of this realm, but being reaſonable and juſt, it was allowed of, and became *lex terræ*. This put an effectual ſtop to all the arbitrary conſecrations of tithes; except ſome footſteps

which

which ſtill continue in thoſe portions of tithes which the parſon of one pariſh hath, though rarely, a right to claim in another; for it is now univerſally held, that tithes are due of common right, to the parſon of the pariſh, unleſs there be a ſpecial exemption. This parſon of the pariſh may be either the actual incumbent, or elſe the appropriator of the benefice; appropriations being a method of endowing monaſteries, which ſeems to have been deviſed by the regular clergy, by way of ſubſtitution to arbitrary conſecrations of tithes.

Lands and their occupiers may be exempted or diſcharged from the payment of tithes, either in part or totally, firſt, by a real compoſition; or ſecondly, by cuſtom or preſcription. Firſt, a real compoſition is when an agreement is made between the owner of the lands and the parſon or vicar, with the conſent of the ordinary and the patron, that ſuch lands ſhall for the future be diſcharged from the payment of tithes, by reaſon of ſome land or other real recompenſe given to the parſon in lieu and ſatisfaction thereof. This was permitted by law, becauſe it was ſuppoſed that the clergy would be no looſers by ſuch compoſition; ſince the conſent of the ordinary, whoſe duty it is to take care of the church in general, and of the patron, whoſe intereſt it is to protect that particular church, were both made neceſſary to render the compoſition effectual; and hence have ariſen all ſuch compoſitions as exiſt at this day, by force of common law. But experience ſhewing that even this caution was ineffectual, and the poſſeſſions of the church being by this and other means every day diminiſhed, the diſabling ſtatute 13 *Eliz.* was made; which prevents, among other ſpiritual perſons, all parſons and vicars from making any conveyances of the eſtates of their churches, other than for three lives, or 21 years. So that now, by virtue of this ſtatute, no real compoſition made ſince the 13 *Eliz.* is good for any longer term than three lives or 21 years, though made by conſent of the patron and ordinary; which has indeed effectually demoliſhed this kind of traffic; ſuch compoſitions being now rarely heard of unleſs by authority of parliament. Secondly, a diſcharge by cuſtom or preſcription, is where time

out

out of mind ſuch perſons or ſuch lands have been, either partially or totally diſcharged from the payment of tithes. And this immemorial uſage is binding upon all parties; as it is in its nature an evidence of univerſal conſent and acquieſcence, and with reaſon ſuppoſes a real compoſition to have been formerly made. This cuſtom or preſcription is either *de modo decimandi*, or *de non decimando*. A *modus decimandi*, commonly called by the ſimple name of *modus* only, is where there is by cuſtom a particular manner of tithing allowed, different from the general law of taking tithes in kind, which are the actual tenth part of the annual increaſe. This is ſometimes a pecuniary compenſation, at twopence an acre for the tithe of land; ſometimes it is a compenſation in work and labour, as that the parſon ſhall have only the twelfth cock of hay, and not the tenth in conſideration of the owner's making it for him; ſometimes, in lieu of a large quantity of crude and imperfect tithe, the parſon ſhall have a leſs quantity when arrived at greater maturity, as a couple of fowls inſtead of tithe eggs, and the like. Any means in ſhort, whereby the general law of tithing is altered, and a new method introduced, is called a *modus decimandi*, or ſpecial manner of tithing.

A preſcription *de non decimando* is a claim to be entirely diſcharged of tithes, and to pay no compenſation in lieu of them. Thus the king by his prerogative is diſcharged from all tithes. So a vicar ſhall pay no tithes to the rector, nor the rector to the vicar, for *eccleſia decimas non ſolvit eccleſiæ*. But theſe perſonal privileges, not ariſing from being annexed to land, are perſonally confined to both the king and the clergy; for their tenant or leſſee ſhall pay tithes, though in their own occupation their lands are not generally tithable. And, generally ſpeaking, it is an eſtabliſhed rule, that in lay hands, *modus de non decimando non valet*. But ſpiritual perſons or corporations, as monaſteries, abbots, biſhops, and the like, were always capable of having their lands totally diſcharged of tithes by various ways, as 1. By real compoſition. 2. By the pope's bull of exemption. 3. By unity of poſſeſſion; as when the rectory of a pariſh, and lands in the ſame pariſh both belonged

belonged to a religious houſe, thoſe lands were diſcharged of tithes by this unity of poſſeſſion. 4. By preſcription; having never been liable to tithes, by being always in ſpiritual hands. 5. By virtue of their order, as the knights Templars, Ciſtercians, and others, whoſe lands were privileged by the pope with a diſcharge of tithes. Though upon the diſſolution of abbeys by *Henry* VIII. moſt of theſe exemptions from tithes would have fallen with them, and the lands become tithable again, had they not been ſupported and upheld by the ſtatute 31 *Henry* VIII. which enacts that all perſons who ſhould come to the poſſeſſion of the lands of an abbey then diſſolved, ſhould hold them free and diſcharged of tithes, in as large and ample a manner as the abbeys themſelves formerly held them. And from this original have ſprung all the lands, which being in lay hands, do at preſent claim to be tithe-free; for if the man can ſhew his lands to have been ſuch abbey lands, and alſo immemorially diſcharged of tithes by any of the means beforementioned, this is now a good preſcription *de non decimando*. But he muſt ſhew both theſe requiſites; for abbey lands, without a ſpecial ground of diſcharge, are not diſcharged of courſe; neither will any preſcription *de non decimando* avail in total diſcharge of tithes, unleſs it relates to ſuch abbey lands.

PLAINTIFF in law, he that *ſues* or *complains* in an action, whether of *debt*, *treſpaſs*, *deceit*, or the like. *Defendant*, ſignifies him who *is ſued* in an action *perſonal*, and a tenant him who is ſued in an action *real*.

MORTMAIN; is the alienation of lands and tenements to any corporation or fraternity, and their ſucceſſors, as biſhops, parſons, vicars, which could not be done, without the king's licenſe, and that of the lord of the manor: or of the king alone if it be immediately holden of him.

When popery was the eſtabliſhed religion in this country, it was cuſtomary for the monks to perſuade perſons on their death beds, to leave at leaſt a part of their property to the convent to which they belonged,

they thus became proprietors of very conſiderable eſtates. To prevent this, many laws have been made from time time; and no perſon nowcan leave, by will, any ſum of money, to a charitable uſe, unleſs it be bequeathed and enrolled in chancery twelve months before the death of the teſtator.

MORTGAGE is an obligation, whereby lands or tenements of a debtor are pawned or bound over to the creditor, for money, or other effects borrowed; preremptorily to be the creditors for ever, if the money be not repaid at the time agreed on. He who borrows the money is called the mortgager, and he that lends is the mortgagee. *Henry* VIII. prohibited exceſſive uſury. Though a mortgage be conſidered as forfeited, and the eſtate abſolutely veſted in a mortgagee, in caſe of failure of payment, yet the mortgager may in any reaſonable time recal and redeem his eſtate, paying to the mortgagee his principal, intereſt, and expences; for otherwiſe in ſtrictneſs of law, an eſtate worth 1000l. might be forfeited for non-payment of 100l. or a leſs ſum.

FREEHOLD, is land or tenement which a man holds in fee-ſimple, fee-tail or for life. Freehold is of two kinds, in *deed* and in *law*. The firſt is the real poſſeſſion of land or tenement, in fee, fee-tail or for life, the other is the right a man has to ſuch land or tenement before his entry or ſeizure. Whatever is part of the freehold goes to the heir; and things fixed thereto may not be taken in diſtreſs for rent or in execution, &c. Freehold eſtates of certain value are required by ſtatutes to qualify jurors and electors. But a perſon to be qualified for electing knights of the ſhire in parliament, muſt have freehold of not leſs than forty ſhillings a year.

COPY HOLD is a tenure for which the tenant has nothing to ſhew but the copy of the roll made by the ſteward of the lord's court.

The ſteward of the court is, among other things, to enroll and keep a regiſter of all ſuch tenants as are admitted

mitted to any parcel of land, or tenement belonging to the manor; and the tranſcript is called the copy of the court-roll, which the tenant keeps as his own evidence.

This tenure is called a baſe tenure, becauſe the tenant holds in ſome ſort, at the will of the lord. *Fitzherbert* ſays, it was formerly called tenure in villenage; and that copy-hold is but a modern name. However it is not ſimply at the lord's will, but according to the cuſtom of the manor; ſo that if the copyholder doth not break that cuſtom, and forfeit his tenure, he ſeems not to ſtand at the lord's courteſy. Theſe cuſtoms are infinite; varying in one point or other almoſt in every manor.

Copyholders upon admittance pay a fine to the lord; which fines are in ſome manors certain, in others not; but yet, if the lord exceeds two year's value, the court of chancery, king's bench, &c. have in their ſeveral juriſdictions, power to reduce the fine.

In many places the copyholds are a kind of inheritance, and termed cuſtomary, becauſe the tenant dying, and the hold becoming void, the next of blood paying the cuſtomary fine, as two ſhillings an acre, or the like, may not be denied his admiſſion. Some copyholders have by cuſtom the wood growing upon their own land; ſome again, hold by the verge in ancient demeſne, ſo that though they hold by copy, they are yet accounted a kind of freeholders: laſtly, ſome others hold by common tenure, called mere copyhold; whoſe land, upon felony committed, eſcheats to the lord of the manor.

This is the land which the Saxons called *folkland*, as being held *fine ſcripto*, in contradiction to *bockland*, or charter land, *terra ex ſcripto*.

Copyhold land cannot be made at this day, for the foundation of copyhold is, that it hath been demiſed time out of mind, by copy or court roll. Copyholders are not allowed to vote for knights of the ſhire.

LEASE, in law, is a letting of lands, tenements, &c. unto another for life, or for a term of years, or at will, for a rent reſerved.

A leaſe when written is called an indenture. The party who lets a leaſe is called the *leſſor*, and the party to whom it is let, the *leſſee*.

SUBPŒNA; a writ, whereby any perſon under the degree of peerage, is called to appear in chancery, in caſes where the common law hath made no proviſion.

The name is taken from the words of the writ, which charge the party ſummoned, to appear at the day and place aſſigned *ſub pœna centum librarum*, on the penalty of an hundred pounds.

There is alſo a *ſubpœna ad teſtificandum*, for ſummoning of witneſſes in other courts, as well as chancery.

O YES, is a corruption of the French *oyez*, hear ye, being a term, whereby the cryers in our courts, demand ſilence, or attention, before they make proclamation of any thing.

EXECUTOR, a perſon nominated by a teſtator, to take care to ſee his will, and teſtament executed or performed; and his effects diſpoſed of according to the tenor of the will.

An executor is either univerſal, as having the charge and diſpoſal of the whole; or only particular, entruſted with ſome particular branch thereof.

By the French law, an executor ſhould be ſeized of all the moveables of the deceaſed during one year; at the end whereof he is to account for them. To the validity of a teſtament, it is not neceſſary there be an executor nominated therein.

An executor is generally a friend of the deceaſed, and hence choſen to execute what is there directed. But if the perſon ſo appointed refuſe to diſpoſe of the effects, and diſtribute the property, the next of kin will *adminiſter*, that is apply to the biſhop's court and take out *letters of adminiſtration*. This perſon is called an *adminiſtrator*. An *aſſignee* is a perſon appointed by another, to do an act, tranſact ſome buſineſs, or enjoy a particular commodity.

COMMERCIAL

COMMERCIAL AFFAIRS.

A ſhort Hiſtory of the Trading Companies in Great Britain, from MAIR.

As the work from which this account of trade is taken, is not yet in ſuch *general uſe* as it deſerves. And as the knowledge of commerce is in ſome degree neceſſary for every perſon of good education, the following intereſting information is extracted.

The trade of Great Britain with foreign nations is carried on partly by companies, and partly by private merchants. The moſt conſiderable companies are theſe nine.

1. The moſt ancient trading company in Britain, is that which goes now by the name of the *Hamburgh Company*. They were originally called Merchants of the Staple, and afterwards Merchant Adventurers. They were firſt incorporated in the reign of king *Edward*, anno 1296, and obtained leave of *John* duke of Brabant, to make Antwerp their ſtaple or mart, where the woollen manufactures at that time flouriſhed. The ſtaple was afterwards removed to Calais, and from that to other places, and in the reign of queen *Elizabeth* to Hamburgh, where it ſtill continues. But private merchants are now allowed the privilege of this trade, upon paying a very ſmall ſum to the company.

2. The company next incorporated, was that of the Ruſſian Merchants, in the reign of queen *Mary*, who were impowered to trade to all lands, ports and places in the dominions of the emperor of Ruſſia. This company is not very conſiderable at preſent; the trade to theſe places being moſtly carried on by private merchants, who are allowed that privilege on payment of five pounds ſterling.

3. The next company is the *Eaſtland Company*, formerly called Merchants of Elbing, a town in Poliſh Pruſſia, being the port they principally reſorted to in the infancy of their trade. They were incorporated the 21ſt of the reign of queen *Elizabeth*, and empowered to

trade to all places within the Sound, except Narva, the only Ruſſian port at that time in the Baltic. This company, like the former, is now conſiderable, the trade to Norway and Sweden being laid open to private merchants, by act of parliament.

4. The *Turkey* or *Levant Company*, was alſo erected in the reign of queen *Elizabeth*, and their privileges confirmed and enlarged in the reign of king *James* I. being impowered to trade to the Levant, or eaſtern part of the Mediterranean; particularly to Smyrna, Aleppo, Conſtantinople, Cyprus, Grand Cairo, Alexandria, &c. This trade is alſo now laid open to private merchants, upon paying a ſmall conſideration.

5. The *Eaſt India Company* comes next, which was incorporated about the 42d of queen *Elizabeth*, anno 1600, and impowered to trade to all countries to the eaſtward of the Cape of Good Hope, excluſive of all others. But, about the year 1698, application being made to the parliament by private merchants, for laying this trade open, an act paſſed impowering every ſubject of England, upon raiſing a ſum of money, for the ſupply of the government, to trade to theſe parts. Upon which a great many ſubſcribed, and were called the New Eaſt India Company. But the old company being maſters of all the forts on the coaſt of India, the new company found it their intereſt to unite with them, and trade with one joint ſtock, and have been ever ſince ſtiled the United Eaſt India Company. The moſt conſiderable forts, factories, and places of trade, wherein this company are concerned, are theſe following, viz. Mocha, or Moco, Tden, Maculla, Shahare, Dofar, Muſcat in Arabia Felix, Baſſora, Iſpahan, Gombroon In Perſia, Cambaya; Amedabad, Baroch, Swalley, Surat upon the ſouth-weſt coaſt of the Great Mogul's empire; Bombay, Dabul, Carwar on the coaſt of Decad, Tellechery, Calecut, Anjengo on the coaſt of Malabar, Fort St. Davis, Conymere, Fort St. George, on the coaſt of Coromandel, Maſulapatan, Vizzagapatan, Ballaſore, Fort William, Hugley, Caſſunbazar, Dacca, Malda, in the bay of Bengal, and mouth of the river Ganges; Achin, Bantol, Cattoun, Ippo, Marl-

borough

borough Fort, Sillebar, in the iſland of Sumatra; Canton, Amoy, Chuſan, in China.

6. The *Royal African Company* was incorporated 14th *Charles* II. and impowered to trade from Sallee, in South Barbary, to the Cape of Good Hope, and to erect forts and factories on the weſtern coaſt of Africa for that purpoſe. But this trade was laid open by act of parliament, anno 1697, and every private merchant permitted to trade thither, upon the paying of 10l. towards maintaining the forts and garriſons: this company for ſecuring their commerce, erected ſeveral forts and factories on the coaſt; the moſt remarkable whereof are theſe, viz. on the north part of Guinea, James Fort upon an iſland, in the river Gambia, Sierra de Leon and Sherbao, and on the ſouth part of Guinea, viz. on the gold coaſt, Dick's Cove, Seccunde, Commenda, Cape Coaſt Coaſt Caſtle, Fort Royal, Queen Anne's Point, Charles Fort, Annamabo, Winebah, Shidoe and Acra.

7. The *Canary Company* was alſo incorporated in the reign of king *Charles* II. anno 1664, and impowered to trade to the Seven Iſlands, anciently called the Fortunate, and now the Canary Iſlands. This company ſtill retains their privilege.

8. *Hudſon's Bay Company* is of a pretty old ſtanding, and trades to Hudſon's Bay, from which the company takes their name, and the places about. They make a very advantageous trade, by exporting woollen goods, haberdaſhery wares, knives, hatchets, and other hard ware; and in return they bring back ſkins, beaver and furs.

9. The laſt of all the trading companies, is that of the *South Sea*, eſtabliſhed by act of parliament in the 9th of queen *Anne*, and veſted in the ſole trade to and from all lands and kingdoms on the eaſt-ſide of America, from the river Oroonoko to the ſouthermoſt part of Terra del Fuego, and from thence to the northernmoſt part of America on the weſt ſide.

The

The Exports and Imports of Great Britain, to and from foreign Nations.

Britain exports to China, India, and Perſia,

Great quantities of bullion, lead all ſorts of Engliſh cloth, eſpecially broad cloth, ſtuffs, Calimancoes, long ells, and ſome other goods which are the product or manufacture of this kingdom.

Our imports from thoſe places are china ware, tea of all ſorts, cabinets, raw and wrought ſilks, muſlins and calicoes, cotton cloths, coffee, canes, diamonds, drugs of a vaſt many kinds, grocery wares of various ſorts, and many other kinds of goods. Of which Mr. *Gee* ſuppoſes as much re-exported to foreign Nations, as repays all the bullion carried to theſe places, and a conſiderable balance beſides.

Britain exports to Africa,

Linen and woollen manufactures, knives, ſciſſars, ſmall looking-glaſſes, ſtrong waters, pewter diſhes, beads, and other toys.

Our returns are, gold duſt, red-wood, elephant-teeth, Guinea-grain, gum, oſtrich feathers, amber, ebony, chryſtal, and great number of negroes carried to the plantations in America. From the coaſt of Barbary, we have rice, figs, raiſins, dates, almonds, and copper. The advantages of this diſapproved trade are, that it carries no money out, ſupplies our plantations with negroes, and brings in a great deal of bullion for negroes ſold to the Spaniſh Weſt Indies.

Britain exports to the Canary Iſlands,

Bays, kerſeys, ſerges, Norwich ſtuffs, and other woollen manufactures; ſtockings, hats, fuſtians, haberdaſhery wares, tin, hard ware, alſo herrings, pilchards, ſalted fleſh, grain, linens, pipe ſtaves, hoops, and other commodities.

Our returns are Canary wines, logwood, hides, indigo, cochineal, and ſome few commodities which are the product of the Weſt Indies.

Britain exports to Turkey,

Broad cloth, long ells, tin, lead, ſome iron, ſome French and Liſbon ſugars, and ſome bullion.

Our

Our returns are raw ſilk, grogram yarn, dying ſtuffs, drugs, ſoap, leather, cotton, oil ſome fruit, as currants, raiſins, vitriol, ſulphur, opium, gauls, balm, boxwood, mohair. The balance of this trade is thought to be in our favour.

Britain exports to Italy,

Broad cloth, long ells, bays, druggets calimancoes, camblets, and other ſtuffs, leather, tin, lead, fiſh, as pilchards, herrings, ſalmon, Newfoundland cod, ling, logwoood, &c.

Our returns are raw thrown, and wrought ſilk, wine, oil, ſoap, olives, ſome dyer's wares, anchovies, brimſtone, carpets, ſcented gloves, necklaces, and ſome other things. The balance of this trade is thought to be conſiderably againſt us.

Britain exports to Spain,

Broad cloth, druggets, calimancoes, bays, ſtuffs of divers kinds, leather, fiſh, tin, lead, corn, linen, &c.

Our returns are wine, oil, fruit of divers kinds, wool, indigo, cochineal, and dying ſtuffs, Tent, &c.—The balance is ſuppoſed but very ſmall in our favour.

Britain exports to Portugal,

Broad cloth, druggets, bays, long ells, calimancoes, perpets, ſays, kerſeys, flannel, and all ſorts of ſtuffs, alſo tin, lead, leather, fiſh, corn, and other things.

Our returns, are, wine, oil, ſalt, and fruits, as oranges, lemons, almonds, alſo figs, ſaffron, ſoap, white marble, liquorice, ſhumack. There is conſiderable balance in our favour.

Britain exports to France, in time of peace,

Tobacco, horn plates, tin, ſome lead, ſome flannels, corn in time of ſcarcity, wool, coals, alum.

Our imports, are, wine, brandy, linen, fine lace, fine cambricks, cambrick lawns, brocades, velvets, ſalt, paper, prunes, cheſnuts, &c. There is here a balance againſt us of no leſs than 500,000l.

Britain exports to Flanders.

Serges, a few flannels, a very few ſtuffs, ſugar, tobacco, tin, and lead.

Our imports are, fine lace, fine cambricks, and cambrick lawns, whited linens, threads, tapes, inkles, and divers

divers other commodities, to a very great value. The Balance very much againſt us, being at leaſt 250,000l.

Britain exports to Holland,

Broad cloth, druggets, long ells, ſtuffs of a great many ſorts, leather, corn, coals, ſugars, tobacco, rice, ginger, pitch, tar, with Eaſt India and Turkey goods.

Our imports are vaſt quantities of fine Holland, threads, tapes, inkles, whale fins, braſs battery, madder, linſeed, flax, argol, wainſcot, clap board, &c. The balance conſiderably for us.

Britain exports to Germany,

Broad cloth, druggets, long ells, ſerges, ſtuffs, tobacco, ſugar, ginger, tin, lead, Eaſt India goods, and ſeveral other commodities.

Our imports are prodigious quantities of linen, linen-yarn, kid ſkins, tin plates, and a great many other commodities. The balance is very near as much againſt us in this trade as in that of France.

Britain exports to Denmark, Sweden, and Norway,

Guineas, crown-pieces, bullion, ſome tobacco, a few coarſe woollens, meal, malt, beef, tallow ſalt, coal, ſome linen, lead, butter, herrings.

Our imports are deal boards, fir timber, ſpars, plank, iron, copper, wire of iron and copper, tar, wainſcot, pipe ſtaves great guns, mortars, bullets. We pay them a very great balance, amounting to near 390,000l.

Britain exports to Ruſſia,

Some coarſe cloth, long ells, worſted ſtuffs, tin, lead, tobacco, and a few other commodities.

Our imports are, hemp, flax, linen cloth, linen yarn, Ruſſia leather, iron, furs, potaſhes, timber, train oil, tallow, &c. to an immenſe value, the balance is againſt us here, 400,000l. per ann.

Britain exports to Ireland,

Books, bark, bottles, candle wick, wool cards, coals, coffee, wheat and barley, drapery, drugs, alum, cochineal, indigo, logwood, iron, ſteel, lead, cambricks, hollands, lawns, muſlins millenery wares, calicoes, ſilk, raw, thrown, and manufactured, ſalt, pewter, and tin, whalebone, wood, cotton, and cotton yarn, grogram yarn, ſaltpetre, groceries of fruits and ſpice, battery and graſs ſhruff, copper plates red wood, earthen ware,

laſs

glaſs, ſugars, gold and ſilver thread and lace, hops, ſlates, ſnuff, camblets, fuſtians, ſtockings, pitch, tar, cyder, tea, tobacco fans, gloves, paper, hats, garden-ſeeds, hemp, apples, malt, wine, and ſome other commodities, to the value of 505,724l. per ann.

Our imports are, linen yarn, wool, woollen, and worſted yarn, copper ore, feathers, hair, raw hides, kelp, calve ſkins, goat and kid ſkins: ſheep and lamb ſkins, rabbit ſkins, tallow, beef, mutton, butter, cheeſe, candles, fiſh, flannel, frize, horſes, pork, rape ſeed, ſoap, and ſome other commodities, to the value of 487,272l. per ann.

Britain exports to New England.

All ſorts of woollen manufactures, linen, ſail cloth, and cordage for rigging their ſhips, haberdaſhery, hard ware, &c.

Our returns are pitch, tar and turpentine, with ſome ſkins, pipe ſtaves, maſts, pine, cedar, &c.

Britain exports to New Jerſey, New York, and Penſilvania,

Broad cloth, kerſeys, druggets, ſerges, and manufactures of all kinds.

Our returns are in gold and ſilver, with ſome ſmall quantity of wheat, flax and hemp.

Britain exports to Virginia and Maryland,

All manner of clothing and houſhold goods, iron manufactures, of all ſorts, ſaddles, bridles, braſs and copper wares, and in ſhort a part of all our manufactures.

Our returns are tobacco, both for home conſumption and re-exportation, tar, pitch, turpentine, and ſome lumber.

Britain exports to Carolina,

The ſame commodities as to Virginia, viz. cloth and all ſorts of manufactures.

Our returns are, rice, deer ſkins, buck ſkins, beaver and ſome ſmall quantity of raw ſilk and tobacco.

Britain exports to the Sugar Plantations,

Clothing of all kinds, both linen, ſilk and woollen, wrought iron, braſs, copper, all ſorts of houſhold furniture, and a great part of their food.

Our

Our returns are, ſugar, ginger, rum, molaſſes, cotton, indigo, cocoa nuts, pimento, tamarinds, lime-juice, ſome gold and bullion, from Jamaica, to the value of 539,500l. per ann. from Barbadoes, to the value of 246,600l. from the Leeward Iſlands, viz. Antigua, St. Chriſtopher's, Nevis, Montſerrat, Barbuda, Anguilla, Spaniſh Town, Tortola, and the reſt of the Virgin Iſlands, to the value of 642,270l.

FUND, is a word uſed, in commerce, for the capital ſtock of a merchant, company, or corporation; or the ſum of money that they put in trade. In this ſenſe we ſay abſolutely *the funds*, *the public funds*, meaning the ſtock of the great companies, as *Bank*, *South-Sea*, *Eaſt-India*, *&c.*

Funds, mean alſo *taxes* allowed by parliament for the ſupport of civil government, and for the payment of the principal and intereſt of the money borrowed for public ſervices.

The *Practice of funding* was introduced by the *Venetians*, and the *Genoeſe*, in the ſixteenth century, and has been adopted ſince by moſt of the nations in Europe. Princes had often borrowed money in former times, to ſupply their exigencies, and ſometimes mortgaged their territories in ſecurity: but theſe loans were generally extorted, and their payment was always precarious. But the origin of funds is derived from the peculiar manners and circumſtances of modern Europe. Since the invention of *gun-powder* and the progreſs of *commerce*, the apparatus of war is attended with more expence, and national quarrels are decided by *command of money*, rather than by *national bravery*. Ambitious princes have therefore *borrowed money* in order to carry on their proſpects with more vigour. The wealth introduced by commerce has afforded the *means*; and the regularity of adminiſtration, has increaſed the *confidence* of individuals in the public ſecurity.

When a *greater ſum* has been required than could be ſupplied by *yearly taxes*, the government have propoſed terms to their own ſubjects, or foreigners, for obtaining money, by mortgaging the revenue of future years for their indemnification.

This

This mortgage, may either be for a limited period or perpetual. The eſtabliſhment of the funds was introduced in Britain at the revolution, and has ſince been gradually enlarged, and carried to an amazing extent. Although the debts thus contracted by government are ſeldom paid, or not for a long courſe of years, yet any creditor of the public may obtain money for what is due to him, when he pleaſes, by transferring his money in the funds, to another; theſe transfers are tranſacted in an eaſy manner. By means of this the STOCKS become a kind of *circulating capital.* When a ſtockholder transfers his ſhare, he may ſometimes be able to obtain a *greater* price, than the original value, and at other times be obliged to accept of a *leſs* one. Theſe funds are influenced by the plenty or ſcarcity of money, by the quantity of the public debt; and impaired, by any event which threatens the ſafety or weakens the credit of government.

The funds in Britain have been all formed into the following claſſes or diviſions; the *Aggregate fund*, the *South-Sea fund*, *the Sinking fund* and the *General fund.*

BANK, in commerce, ſignifies a common repoſitory, where many perſons agree to keep their money, to be always ready at their call or direction; under certain ſocieties or communities, who take the charge of it, either to improve it, or to keep it ſecure.

The firſt inſtitution of banks was in Italy, where the Lombard Jews kept benches in the market-places for the exchange of money and bills; and *banco* being the Italian name for *bench*, banks took their title from this word.

Banks are of two principal kinds. 1. One ſort is either public, conſiſting of a company of monied men, who being duly eſtabliſhed, and incorporated by the laws of their country, agree to depoſit a conſiderable fund, or joint ſtock, to be employed for the uſe of the ſociety, as lending money upon good ſecurity, buying and ſelling bullion, diſcounting bills of exchange, &c. or private, i. e. ſet up by private perſons, or partnerſhips, who deal in the ſame way as the former upon their own ſingle ſtock and credit.

The greateſt bank of circulation in Europe is the *Bank of England.* The company of which was incorporated by parliament, in the fifth and ſixth years of king William and queen Mary, by the name of the Governors and Company of the Bank of England; in conſideration of the loan of 1,200,000l. granted to the government; for which the ſubſcribers received nearly 8 per cent.

By this charter, the company are not to borrow under their common ſeal, unleſs by act of parliament; they are not to trade, or ſuffer any perſon in truſt for them to trade, in any goods or merchandiſe; but they may deal in bills of exchange, in buying or ſelling bullion, and foreign gold and ſilver coin, &c.

The company of the bank are obliged to keep caſh ſufficient not only to anſwer the common, but alſo any extraordinary demand that may be made upon them; and whatever money they have by them, over and above the ſum ſuppoſed neceſſary for the purpoſes, they employ in what may be called the trade of the company; that is to ſay, in diſcounting bills of exchange, in buying of gold and ſilver, and in government ſecurities, &c. But when the bank entered into the abovementioned contract, as they did not keep unemployed a larger ſum of money than what they deemed neceſſary to anſwer their ordinary and extraordinary demands, they could not conveniently take out of their current caſh ſo large a ſum as a million, with which they were obliged to furniſh the government, without either leſſening that ſum they employed in diſcounting, buying gold and ſilver, &c. or inventing ſome method that ſhould anſwer all the purpoſes of keeping the million in caſh. The method which they choſe, and which fully anſwers their end, was as follows:

They opened a ſubſcription, which they renew annually, for a million of money; in which the ſubſcribers advance 10 per cent. and enter into a contract to pay the remainder, or any part of it, whenever the bank ſhall call upon them, under penalty of forfeiting the 10 per cent. ſo advanced; in conſideration of which, the bank pays the ſubſcribers 4 per cent. intereſt for the

money paid in, and ¼ per cent. for the whole ſum they agree to furniſh; and in caſe a call ſhall be made upon them for the whole, or any part of it, the bank further agrees to pay them at the rate of 5 per cent. per ann. for ſuch ſum till they repay it, which they are under an obligation to do at the end of the year. By this means the bank obtains all the purpoſes of keeping a million of money by them; and though the ſubſcribers, if no call is made upon them (which is in general the caſe) receive 6¼ per cent, for the money they advance, yet the company gains the ſum of 23,500l. per annum by the contract; as will appear by the following calculation:

	£
The bank receives from the government for the advance of a million - - - - - - -	30,000
The bank pays the ſubſcribers who advance 100,000l. and engage to pay (when called for) 900,000l. more - - - - - - - - - - -	6,500
The clear gain to the bank therefore is -	23,500

This is the ſtate of the caſe, provided the company ſhould make no call on the ſubſcribers; which they will be very unwilling to do, becauſe it would not only leſſen their profit, but affect the public credit in general.

Bank ſtock may not improperly be called a trading ſtock, ſince with this they deal very largely in foreign gold and ſilver, in diſcounting bills of exchange, &c. Beſides which, they are allowed by the government very conſiderable ſums annually for the management of the annuities paid at their office. All which advantages render a ſhare in their ſtock very valuable; though it is not equal in value to the Eaſt-India ſtock. The company make dividends of the profits half yearly, of which notice is publicly given; when thoſe who have occaſion for their money may readily receive it; but private perſons, if they judge convenient, are permitted to continue their funds, and to have their intereſt added to the principal.

The company is under the direction of a governor, deputy-governor, and 24 directors, who are annually elected by the general court, in the ſame manner as in the Eaſt-India company. Thirteen, or more, com-

poſe a court of directors for managing the affairs of the company. The officers of this company are very numerous.

The ſtability of the bank of England is *equal* to that of the Britiſh government. All that it has advanced to the public muſt be loſt before its creditors can ſuſtain any loſs. No other banking company in England can be eſtabliſhed by act of parliament, or can conſiſt of more than ſix members. It acts, not only as an ordinary bank, but (as we have already ſeen) as a great engine of ſtate; receiving and paying the greater part of the annuities which are due to the creditors of the public; circulating exchequer bills; and advancing to government the annual amount of the land and malt taxes, which are frequently not paid up till ſome years after. It likewiſe has, upon ſeveral different occaſions, ſupported the credit of the principal houſes, not only in England, but of Hamburgh and Holland. Upon one occaſion it is ſaid to have advanced for this purpoſe, in one week, about 1,600,000l. a great part of it in bullion.

In Scotland there are two public banks, both at Edinburgh. The one is called the Bank of Scotland, which was eſtabliſhed by act of parliament in 1695; the other, called the Royal Bank, by royal charter in 1727.

Within theſe 30 years there have been alſo erected private banking companies in almoſt every conſiderable town. Hence the buſineſs of the country is almoſt entirely carried on by paper-currency, i. e. by the notes of thoſe different banking companies; with which purchaſes and payments of all kinds are commonly made. Silver very ſeldom appears in Scotland, except in the change of a twenty ſhillings bank note.

It is chiefly diſcounting bills of exchange, that is, by advancing money upon them before they are due, that the greater part of banks and bankers iſſue their promiſſory notes. They deduct always, upon whatever ſum they advance, the legal intereſt till the bill ſhall become due. The payment of the bill, when it becomes due, replaces to the bank the value of what had been advanced, together with a clear profit of the intereſt.

intereſt. The Banker, who advances to the merchant whoſe bill he diſcounts, not gold and ſilver, but his own promiſſory notes, has the advantage of being able to diſcount to a greater amount, by the whole value of his promiſſory notes, which he finds by experience are commonly in circulation. He is thereby enabled to make his clear gain of intereſt on ſo much a larger ſum.

The late multiplication of banking companies in both parts of the united kingdom, an event by which many people have been much alarmed, inſtead of diminiſhing, *increaſes the ſecurity* of the public. It obliges all of them to be more circumſpect in their conduct, and, by not extending their currency beyond its due proportion to their caſh, to guard themſelves againſt thoſe malicious runs which the rivalſhip of ſo many competitors is always ready to bring upon them. It reſtrains the circulation of each particular company within a narrower circle, and reduces their circulating notes into a ſmaller number. By dividing the whole circulation into a greater number of parts, the failure of any one company, an accident, which, in the courſe of things, muſt ſometimes happen, becomes of leſs conſequence to the public.

Since the free trade has been granted to Ireland, a National Bank has been opened in the city of Dublin, under the firm of the Governor and Company of the Bank of Ireland. It is ſaid their capital amounts to upwards of 4 millions. The intereſt of money in that kingdom is 6 per cent. per annum. but their ſterling currency is at $8\frac{1}{4}$ per cent. under the real current coin of Great Britain.

BULLION, is gold or ſilver in the maſs, or uncoined. Thoſe metals are called ſo, either when melted from the native ore, and not perfectly refined, but melted down in bars or ingots, or in any unwrought body, of any degree of fineneſs.

Gold and ſilver in their purity are ſo ſoft and flexible, that they cannot eaſily be brought into any faſhion for uſe, without being firſt *hardened* by the mixture of ſome baſer metal, and this mixture is called an alloy. And to prevent abuſes, there is a *fixt portion* appointed

to be uſed, in order to make what is called the *ſtandard* gold or ſilver of any country.

BANKRUPT, *bancus ruptus*, in law and trade, ſignifies a breaking or failing in the world.

A bankrupt, from the ſeveral deſcriptions given of him in our ſtatute-law, may be defined "a trader, who ſecrets himſelf, or does certain other acts tending to defraud his creditors." For the better underſtanding this article, it will be proper to conſider, 1. Who may become a bankrupt, 2. What acts conſtitute a bankrupt.

1. A bankrupt was formerly conſidered merely in the light of a criminal or offender. But at preſent the laws of bankruptcy are calculated for the benefit of trade, and founded on the principles of humanity as well as juſtice, and to that end they confer ſome privileges, not only on the creditors, but on the bankrupt himſelf. On the *creditors*, by compelling the bankrupt to give up all his effects to their uſe, without any frawdulent concealment; on the *debtor*, by exempting him from the rigor of the general law, though in reality he has nothing to ſatisfy the debt; ſo that the law of bankrupts, taking into conſideration the ſudden and unavoidable accidents to which men in trade are liable, has given them the liberty of their perſons, and ſome pecuniary emoluments, upon condition they ſurrender up their whole eſtate to be divided among their creditors.

The laws of England have done wiſely in providing at once againſt the inhumanity of the creditor, who is not ſuffered to confine an honeſt bankrupt after his effects are delivered up, and at the ſame time taking care that all his juſt debts ſhall be paid, ſo far as the effects will extend. But ſtill they are cautious of encouraging prodigality and extravagance by this indulgence to debtors: and therefore they allow the benefit of the laws of bankruptcy to none but actual traders; ſince that ſet of men are, generally ſpeaking, the only perſons liable to accidental loſſes, and to an inability of paying their debts, without any fault of their own.

If perſons in other ſituations of life run in debt without the power of payment, they muſt abide the conſequences

quences of their indiſcretion, even though they meet with ſudden accidents that may reduce their fortunes: for the law holds it to be an unjuſtifiable practice, for any perſon but a trader to encumber himſelf with debts of any conſiderable value. If a gentleman of a liberal profeſſion, at the time of contracting his debts, has a ſufficient fund to pay them, the delay of payment is a ſpecies of diſhoneſty, and a temporary injuſtice to his creditor: and if, at ſuch time, he has not a ſufficient fund, the diſhoneſty and injuſtice is the greater. He cannot therefore murmur, if he ſuffers the puniſhment which he has voluntarily drawn upon himſelf. But in mercantile tranſactions the caſe is quite otherwiſe.—Trade cannot be carried on without mutual credit on both ſides: the contracting of debts is therefore here not only juſtifiable but neceſſary. And if by accidental calamities, as by the loſs of a ſhip in the tempeſt the failure of brother traders, or by the non-payment of perſons out of trade, a merchant or trader becomes incapable of diſcharging his own debts, it is his misfortune and not his fault. To the misfortunes therefore of debtors, the law has given a compaſſionate remedy, but denied it to their faults: ſince, at the ſame time that it provides for the ſecurity of commerce, by enacting that every conſiderable trader may be declared bankrupt, for the benefit of his creditors as well as for himſelf, it has alſo, to diſcourage extravagance, declared, that no one ſhall be capable of being made a bankrupt, but only a *trader*; nor capable of receiving the full benefit of the ſtatutes, but only an *induſtrious trader*.

In the interpretation of the ſeveral ſtatutes made concerning bankrupts, it hath been held, that buying only, or ſelling only, will not qualify a man to be a bankrupt; but it muſt be both buying and ſelling and alſo getting a livelihood by it: as, by exerciſing the calling of a merchant, a grocer, a mercer, or, in one general word, a chapman, who is one that buys and ſells any thing. But no *handicraft* occupation will make a man a regular bankrupt.

It has alſo been determined expreſsly, that a banker's ſtopping or refuſing payment is no act of bankruptcy;

ruptcy: for it is not within the deſcription of any of the ſtatutes; and there may be good reaſons for his ſo doing, as ſuſpicion of forgery, and the like: and if, in conſequence of ſuch refuſal, he is arreſted, and puts in bail, ſtill it is no act of bankruptcy: but if he goes to priſon, and lies there two months, then, and not before, is he become a bankrupt.

TRADE OR COMMERCE; is the exchange of commodities; or, the buying, ſelling, or trafficing of merchandiſe, money, or even paper; in order to profit by the ſame.

There is no doubt but commerce is nearly as ancient as the world itſelf; neceſſity ſet it on foot, the deſire of conveniency improved it, and vanity, luxury, and avarice, have brought it to the preſent pitch. At firſt it only conſiſted in the exchange of things neceſſary for life: the plowman gave his corn and his pulſe to the ſhepherd, and received milk and wool in exchange: which method of commerce by exchange ſubſiſts ſtill in many places; as about the coaſts of Siberia, and the Daniſh and Muſcovite Lapland; among ſeveral nations on the coaſt of Africa; among moſt of thoſe of America, and many of Aſia.

It is not preciſely known when the commerce by buying and ſelling firſt began; nor when coins, and the ſeveral ſpecies of gold, ſilver, and copper had their riſe. The firſt monies were wood, leather, and iron; and even at this day, it is the cuſtom in ſome places of both Indies, to give a certain value in ſea-ſhells and cocoa nuts, for merchandiſe, drugs, &c.

The firſt inſtance of this kind of commerce in the ſacred writing, is in the time of the patriarch *Abraham*. For profane authors, they uſually fix its epocha to the reign of *Saturn* and *Janus* in Italy; and the ancient authors according to *Cæſar*, attribute its invention to the god Mercury.

The Egyptians, Phœnicians, and Carthagenians, who were a Tyrian colony, were the firſt, the moſt daring and expert traders of all antiquity; at leaſt it is evident they were the firſt who run the hazard of long voyages,

voyages, and who ſet on foot a traffic by ſea, between coaſts very remote.

Among the ancients commerce did not appear unworthy the application of perſons of the firſt rank; *Solomon*, we are told, frequently joined his merchant-fleets to the king of Tyre, for their voyage to Ophir; and by this means rendered himſelf, though in a little kingdom, the richeſt king in the univerſe. Under the Aſiatic and Grecian empires, ancient hiſtory gives us from time to time, the traces of a commerce cultivated by ſeveral nations; but it flouriſhed more conſiderably under the dominion of the Romans; as appears from that vaſt number of colleges and companies of merchants in the ſeveral cities mentioned by hiſtorians and ancient inſcriptions.

The deſtruction of the Roman empire by the irruptions of the Barbarians, brought that of commerce along with it, or at leaſt ſuſpended its ordinary operation for ſome time; by degrees it began to recover itſelf, and made a new progreſs; eſpecially in Italy.

In modern times the Florentines, Genoeſe and Venetians, who abounded in ſhipping, took occaſion to ſpread through all the ports of the Levant and Egypt, bringing thence ſilk, ſpices and other merchandiſe, and furniſhing the greateſt part of Europe therewith.—And thus was the modern commerce founded on the ruins of that of the ancient Greeks and Romans to the ſame places; and thus did thoſe famous republics acquire their luſtre and power.

The Germans, however, had a long time carried on a ſeparate commerce, which was not borrowed from the Romans, nor did it fall with theirs. Towards the end of the twelfth century, the German cities ſituate on the coaſts of the Baltic, and the rivers that run into it, had a conſiderable traffic with the neighbouring ſtates.

As their commerce was much interrupted by pirates, 72 of them united together for their mutual defence; and were thence called *hanſeatic* or hans towns.

Thus they flouriſhed till the beginning of the ſixteenth, or end of the fifteenth century; when a diviſion ariſing among them, and about the ſame time a new

new paſſage to the Indies, by the Cape of Good Hope, being diſcovered by the Portugueſe; and ſettlements made on the coaſts of Africa, Arabia and the Indies, the antient Italian and hanſeatic commerce ſunk, and the chief trade came into the hands of the Portugueſe.

The Portugueſe had not poſſeſſed thoſe different trades above a hundred years, when, about the beginning of the ſeventeenth century, the Dutch began to ſhare it with them; and in a little time diſpoſſeſſed them of almoſt the whole. The Engliſh, French, Danes, and Hamburghers excited by their ſucceſs, have likewiſe made ſettlements in the Indies, and on the coaſt of Africa, though much leſs conſiderable ones, excepting thoſe of the Engliſh.

Laſtly, America diſcovered by the Spaniards, ſoon after the Portugueſe had diſcovered the new way to the Indies, likewiſe became the object of a new, vaſt, and important commerce, for all the nations of Europe, whereof Cadiz and Seville were made the centre.

Of all the nations of Europe, the Engliſh and Dutch have now the ſuperiority in point of trade.—As to England, the convenience and multitude of its ports, the goodneſs of its commodities, induſtry and ingenuity of its workmen, &c. have eſtabliſhed its trade, ſo as hardly to admit of a rival. England trades in all parts of the world: nor does any nation drive ſuch a commerce as ſhe does with her own commodities, for the Dutch trade has chiefly conſiſted in the tranſportation of foreign goods from one nation to another.

Much of the foreign commerce of England is carried on by companies, as the Eaſt India Company, the Turkey and Hamburgh Companies.

COIN, Matrice, in the manufacture of money, medals, and counters, is a piece of ſteel well tempered, four or five inches deep, ſquare at bottom and round atop, whereon are engraved, dentwiſe, with punchions and other inſtruments, the ſeveral figures, marks, &c. to be ſtruck on the monies, &c.

Coin is more generally uſed for a piece of metal converted into money, by the impreſſing certain marks or figures thereon.

Coin may be defined a ſpecies of money, ſtruck either with a hammer or mill.

Hence coin differs from money, as the ſpecies does from the genus. Money is any matter, whether metal, wood, leather, glaſs, horn, paper, fruits, ſhells, or kernels, which have courſe as medium in commerce.

Coins are a particular branch of monies, viz. ſuch as are made of metal, gold, ſilver, or copper, and ſtruck according to a certain proceſs, called coinage.

It is obſerved under the article Money, that the preciſe epocha, of the invention is not known; it is too ancient for our annals; and if we may argue from the neceſſity and obviouſneſs of the thing, muſt be nearly coeval with the world.

Whether Coins be of equal antiquity, may admit of ſome doubt; eſpecially as moſt of the ancient writers are ſo frequent and expreſs in their mention of leathern monies, paper monies, wooden monies, &c. Some, however, are of opinion that the firſt monies were of metal; the reaſons they give, are the firmneſs, neatneſs, cleanlineſs, durableneſs and univerſality of metals; which, however, do rather conclude they ought to have been ſo, than that they actuallywere ſo.

In effect the very commodities themſelves were the firſt monies, i. e. were current for one another by way of exchange, and it was the difficulty of cutting or dividing certain commodities, and the impoſſibility of doing it without great loſs, that firſt put men on the expedient of a general medium.

Indeed, thus much may be ſaid in behalf of coins, that on this view, it was natural for men to have their firſt recourſe to metals; as being almoſt the only things whoſe goodneſs, and as it were, integrity, is not diminiſhed by partition; beſides the advantages above expreſſed, and the conveniencies of melting, and returning them again into a maſs of any ſize or weight.

It was probably, then, this property of metals which firſt accuſtomed people, who trafficed together, to account

count them in lieu of quantities of other merchandiſes in their exchanges: and length to ſubſtitute them wholly in their ſtead, and thus aroſe money; as it was their other property to preſerve any mark or impreſſion a long time, which confirmed them in the right; and thus was the firſt riſe of coins.

In the firſt ages, each perſon cut his metal into pieces of different ſizes and forms, according to the quantity to be given for any merchandiſe, or according to the demand of the ſeller, or the quantity ſtipulated between them, to this end they went to market, loaden with metal, in proportion to the purchaſe to be made, and furniſhed with inſtruments for portioning it, and with ſcales for dealing it out, according as occaſion required.

By degrees it was found more commodious to have pieces ready weighed; and as there were different weights required, according to the value of the different wares, all thoſe of the ſame weight began to be diſtinguiſhed with the ſame mark or figure; thus were coins carried one ſtep further.

At length the growing commerce of money beginning to be diſturbed with frauds, both in the weights and the matter, the public authority interpoſed; and hence the firſt ſtamps or impreſſions of money; to which ſucceeded the names of the monies; and at length the effigy of the prince, the date, legend, and other precautions to prevent the alteration of the ſpecies, and thus were coins completed.

On the foot whereon money now ſtands, it is divided into real or effective money, and imaginary money or money of accompt.

CAXA; a little coin, made of lead mixed with ſome ſcoria of copper, ſtruck in China, and ſome of the neighbouring iſlands, but current chiefly at Bantam, in the iſland of Java, and ſome neighbouring iſlands.

MONEY is either real or imaginary. Real money includes all coins of gold, ſilver, and the like, which do really exiſt, as guineas, crowns, piſtoles, pieces of eight, ducats, &c. Imaginary money, is that which do not exiſt in real ſpecies, but is a denomination inven-

ted

ted to facilitate the ſtating of accounts; of which kind are pounds, livres, marks, marvedies, &c. Falſe or baſe money, is that which is either ſtruck by an unqualified perſon, and of unſtable metals; or that which has loſt of its weight, either by clipping, or filing, &c.

BILLS OF EXCHANGE are of great antiquity. Some are for carrying up their original to the days of *Ariſtotle*, others, only to the flouriſhing times of the Roman empire, and others aſſign a much later date. But, without fixing upon any one of theſe opinions as certain, it is ſufficient to obſerve, that the uſe of bills has been introduced many ages ago, and obtains now among all nations, as being the moſt convenient method of ſupplying the want of money in carrying on commerce. And certainly foreign trade could not long ſubſiſt without them; ſince they are almoſt the only way merchants have to return the balance of traffic from other kingdoms. The tranſporting of gold or ſilver, is in ſome places abſolutely diſcharged, under very ſevere penalties; and in places where this is not the caſe, it often happens that money cannot be tranſported without great loſs to the tranſporter, on account of the leſs value of the ſpecies in the place tranſported to; add to this, the hazard of robbery, and other miſfortunes incident to tranſportation; and theſe conſiderations put together, abundantly ſhew the great uſe and neceſſity for bills of exchange.

A bill of exchange may be defined, a written mandate of the drawer to his correſpondent, ordering him to pay to the creditor in the bill, the ſum therein contained, at a certain time, and ſometimes in a particular place, for ſome cauſes mentioned in the bill itſelf.

USANCE is a cuſtomary time for the payment of foreign bills. In ſome places it is a calendar month; that is, the time betwixt a certain day in one month, to the ſame day in the month following. Thus from the 7th of Jan. to the 7th of Feb. is ſingle uſance, and from the 7th of Jan. to the 7th of March is double uſance, and 15 days is half uſance. But then the word

uſance, does not always import this ſpace of time, but ſignifies ſometimes more, ſometimes leſs, according to the cuſtom of different nations or cities.

STERLING, a term frequent in the Engliſh commerce; a pound, a ſhilling, or penny ſterling, ſignifies as much as a pound, ſhilling, or penny of lawful money of England, as ſettled by public authority. As to the origin of the word *ſterling*, antiquaries are greatly divided. Some derive it from *ſtriveling*, or *ſterling* in Scotland, where a ſmall coin was anciently ſtruck.—*Camden* derives the word from *eaſterling*, of eſterling, becauſe in the reign of *Richard* I. money coined in the eaſt part of Germany, was valued in England for its purity, and was called *eaſterling* money, as all the inhabitants of thoſe parts were called *Eaſterlings*. And in old deeds, the Engliſh ſpecies are always called *nummi eaſterlingi*, which implies as much as good and lawful money. But *Somner* derives the word from *ſteore*, a rule or ſtandard.

POLITY, or Policy the laws, orders, and regulations preſcribed for the government and conduct of ſtates and communities. The word is uſed in oppoſition to barbariſm; and different ſtates have different kinds of policy, thus the policy of Athens differed from that of Sparta. The direction of the policy in London, is in the hands of the Lord Mayor. *Loyſeau* obſerves that policy properly ſignifies the courſe and adminiſtration of juſtice in a city.

BROKER is a name given to perſons of very different profeſſions. *Exchange Brokers* are a kind of agents or negociators who conclude bargains between merchants, tradeſmen, &c. in matters of bills of exchange, or merchandiſe, for which they have ſo much for their commiſſion. They make it their buſineſs to know the alteration of the courſe of exchange, to inform merchants how it goes, and to give notice to thoſe who have money to receive or pay beyond ſea, and when the bills are paid they have the brokerage 2s. for 100l. ſterling. They carry about with them a

ſilver

medal having the king's arms, and the arms of the city.

STOCK BROKERS, are thoſe who are employed to buy and ſell ſhares of a company. As the practice of ſtock jobbing was carried to ſuch an exceſs as became not only ruinous to a great number of families, but even likely to affect the public credit of the nation, the legiſlature thought fit to put a ſtop to it, or at leaſt to bring it within certain bounds, and under ſome regulation.

SPECULATION, is buying on *foreſight*; as when an article is *cheap* and you are capable of foreſeeing that it will ſoon be *ſcarce* if you buy up a conſiderable quantity, you may afterwards ſell it out to great advantage. But it is difficult really to diſcern, in many caſes what the reſult will be, and hence many ſpeculators, from the deſire of gain, run the hazard of loſing much. And, though ſome, by a few *fortunate* riſks have ſuddenly become rich, yet many by ſuch adventuring have been reduced to poverty.

EXPORTS AND IMPORTS. Goods ſent out of the nation are called *exports*, what we receive in from foreign parts are called *imports*.

CUSTOMS are the duties, dues, or tolls, paid by merchants to the king, for carrying out and bringing in of merchandiſes.

CUSTOM HOUSE, is an office eſtabliſhed by the king's authority in the ſeaport towns, for the management of the cuſtoms and dues of importation and exportation. Theſe cuſtoms are regulated by a book of rates.

In caſe goods and merchandiſe are brought to a port, and part of the goods ſold there, but never landed, they muſt pay the cuſtoms. Officers of the cuſtoms may ſearch ſhips. If any perſon offers tea, brandy, &c. to ſale, without a permit, the perſon to whom it is offered may ſeize and carry it to the next warehouſe

belonging to the cuſtoms and be entitled to a third part of the produce.

A POLICY OF INSURANCE is an inſtrument or writing, granted by the inſurers of goods or ſhips to the merchant or owner, obliging themſelves for payment of the ſum inſured, in caſe of loſs; and as the inſurance may either be of the ſhip or cargo, or both, and that again either outward only, or both outward and inward, or to a certain port, &c. ſo the form of the policy will ſomewhat vary accordingly.

AGIO, an Italic word, importing a conveniency; and is uſed to ſignify the difference of the value of current money and bank notes, in Venice and Holland, which is commonly 3 or 4 per cent. in favour of the notes. Alſo the reward given for changing one coin or ſpecies of money for another.

PAR OF EXCHANGE, is when he to whom a bill is payable, receives of the acceptor juſt ſo much money in value as was paid to the drawer by the remitter.

HANSE TOWNS, certain free towns in Germany, in number twenty-ſeven, as Hamburgh, Lubeck, Magdenburg, &c. joined in a league, offenſive and defenſive againſt all enemies.

SALE BY INCH OF CANDLE. Merchants in London, particularly the Eaſt India Company, when they want to diſpoſe of a cargo of goods ſpeedily, they commonly ſell them by inch of candle, that is, they expoſe them to public ſale, and the higheſt bidder is to have them. In order to which, the goods are divided into parcels, called lots, and tickets are printed and diſperſed upon the Exchange and elſewhere, giving notice of the day of ſale, and what quantity the lots contained, and at what price each lot will be ſet up, with the advance to be obſerved in bidding. During the time of bidding for any lot, a ſmall piece of wax candle, about an inch, is burning, and he who bids laſt at the time the candle goes out, has the lot; to prevent diſputes

putes, is again ſet up: and the laſt bidder has it, and muſt ſtand to the bargain, whether good or bad.

A FACTOR is a correſpondent or agent reſiding beyond ſeas, or in ſome remote part, commiſſioned by Merchants, called his employers, to buy or ſell goods for their account, or ſome way to aſſiſt them in carrying on commerce, and has wages allowed him for his pains.

A commiſſion to a factor is either abſolute or limited. An abſolute or general commiſſion, is when the employer impowers him to manage at diſcretion, and act for the beſt. In which commiſſion are commonly theſe, or the like expreſſions: diſpoſe of my goods, and deal therein as if they were your own. Buy or ſell ſuch a commodity as the market goes, or at the current price, and act for me as you would do for yourſelf, &c. A limited commiſſion is, when the factor is laid under certain reſtrictions: as buy ſuch a commodity for me at ſuch a price; or if you cannot, let it alone. If you cannot diſpoſe of my goods for ready money, keep them till further orders, &c.

A factor's wages, called alſo his commiſſion or proviſion, is commonly reckoned at ſo much per cent. that is, ſo much on every hundred pounds worth of goods, he buys or ſells; and is different in different countries. In Jamaica, Barbadoes, Virginia, and moſt of the plantations, it is often 8, and ſometimes 10 per cent. In Aleppo, Smyrna, and other parts of Turkey, it is commonly 3 per cent. In Leghorn and other parts of Italy, and in Britain, it runs two and a half per cent. In Spain, Portugal, France, Holland, Hamburgh, and Dantzick, at 2 per cent. &c. And it is to be obſerved, that a factor has commiſſion, not only on the price of goods bought and ſold, but alſo on the charges paid by him.

HISTORICAL MATTERS.

ÆRA; in chronology, a fixed point of time, from whence to begin a computation of the years enſuing.

The word is ſometimes alſo written in ancient authors, *Era:* its origin is conteſted, though it is generally allowed to have had its riſe in Spain. *Sepulveda* ſuppoſes it formed from A. ER. A. the notæ or abreviatures of the words, *Annus Erat Auguſti*, occaſioned by the Spaniards beginning their computation from the time their country came under the denomination of Auguſtus, or that of their receiving the Roman calendar.—This opinion, however ingenious, is rejected by Scaliger, not only on account that in the ancient abbreviatures *A* never ſtood for *Annus*, unleſs when preceded by *V* for *vixit*, and that it ſeems improbable they ſhould put *ER* for *erat*, and the latter *A* without any diſcrimination both for *Annus* and *Auguſtus*. Voſſius nevertheleſs favours the conjecture, and judges it at leaſt as probable, as either that of Iſidore, who derives *Æra* from *Æs*, the tribute money, wherewith Auguſtus taxed the world; or that of Scaliger himſelf, who deduces it likewiſe from *Æs*, though in a different manner: *Æs*, he obſerves, was uſed among the ancients for an article, or item, in an account. And hence it came alſo to ſtand for a ſum or number itſelf. From the plural *Æra*, came by corruption *Æra*, *Æram*, in the ſingular, much as *Oſtina*, *Oſtiam*, the name of a place from *Oſtia*, the mouths of the Tyber.

EPOCHA; in chronology, a term, or fixed point of time, whence the years are numbered, or accounted.

Different epocha's, obtain in different nations; for there being no aſtronomical conſideration to render one preferable to another, their conſtitution is purely arbitrary. That principality regarded among chriſtians, is the epocha of the nativity, or incarnation of Jeſus Chriſt; that of the mahometans, the hegira; that of the Jews, &c. the creation of the world; that of the ancient Greeks, the olympiads; that of the Romans,

Romans, the building of the city; that of the ancient Perſians and Aſſyrians, the epocha of Nabonaſſar, &c.

The doctrine and uſe of epocha's, is of very great extent in chronology.

Epocha of Chriſt or *of our Lord*, is the vulgar epocha throughout Europe; commencing from our Saviour's nativity, December 25; or rather, according to the uſual account, from his circumciſion, the firſt of January.

In effect, the epocha of our Lord, ſerves not only for the computation of the years elapſed ſince the epocha commenced; but even to thoſe before it.

The author of the vulgar epocha, or way of computing from Chriſt, is an abbot of Rome, one *Dionyſius Exiguus*, by nation a Scythian; who flouriſhed under *Juſtinian*, about the year 507: though *Dioniſius* borrowed the hint from *Pancdorus* an Egyptian monk. Till his time, the generality of Chriſtians computed their years, either from the building of Rome, or according to the order of the emperors and conſuls, and the other ways in uſe with the people they lived among.

This diverſity occaſioning a great diſtraction between the churches of the eaſt and weſt; *Dionyſius*, to compoſe the ſame, firſt propoſed a new form of the year, with a new general æra, which in a few years time was generally admitted.

Dionyſius began his account from the conception, or incarnation, popularly called lady-day, or the annunciation: which method ſtill obtains in the dominions of Great-Britain, and there only; ſo that the *Dionyſian*, and Engliſh epocha, is the ſame. In the other countries of Europe, they reckon from the firſt of January; except in the court of Rome, where the epocha of the incarnation ſtill obtains for the date of their bills.

Dynaſty or *Dinaſty*; Government, ſovereignty.

CYCLE; in chronology, a certain period, or ſeries of numbers, proceeding orderly from firſt to laſt, and recurring again from laſt to firſt; ſucceſſively, and without interruption.

The

The origin of cycles was thus: the apparent revolution of the ſun round the earth, has been divided, arbitrarily, into 24 hours; the baſis or foundation of all our menſuration of time. Civil uſe knows none but hours; or rather, multiples of hours, as days, and years. But neither the annual motion of the ſun, nor that of the other heavenly bodies, can be meaſured exactly, and without any remainder, by hours, or their multiples. That of the ſun, *v. gr.* is 365 days, five hours, forty-nine minutes, nearly; that of the moon twenty-nine days, twelve hours, forty-four minutes.

Hence, to ſwallow up theſe fractions, in whole numbers, and yet in numbers which only expreſs days, and years; cycles have been invented: which comprehending ſeveral revolutions of the ſame body, replace it, after a certain number of years, in the ſame points of the heaven, whence it firſt departed; or, which is the ſame thing, in the ſame place of the calendar.

Such is the famous cycle of 19 years, called alſo the *Cycle of the moon*, or *lunar Cycle*, a period of 19 ſolar years; equivalent to 19 lunar years, and ſeven intercalary months: in which time, the new and full moons are ſuppoſed to return to the ſame day of the Julian year.

This is alſo called the *metonic period*, from its inventor *Meton*, the Athenian; and the golden number. Though, in propriety, the golden number is rather the particular number which ſhews the year of the lunar cycle, any given year is in.

This cycle of the moon only holds true for 312 years: for, though the new moons do return to the ſame day after 19 years; yet not to the ſame time for the day, but near an hour and a half ſooner: which error, in 312 years, amounts to an entire day.

Yet, thoſe employed in reforming the calendar, went on a ſuppoſition of the lunations returning preciſely from 19 years to 19 years, for ever.

The uſe of this cycle in the ancient calendar, is to ſhew the new moon of each year, and the time of Eaſter.

In

In the new one, it only ſerves to find the epacts; which ſhew, in either calendar, that the new moons fall 11 days too late.

Cycle of the ſun, or *ſolar Cycle*, a revolution of 28 years; beginning with one, and ending with 28; which elapſed, the dominical or ſunday-letters, and thoſe that expreſs the other feaſts, &c. return into their former place, and proceed in the ſame order as before.

It is called *ſolar cycle*, not with regard to the ſun's courſe, which has nothing to do herein; but from ſunday, anciently called *dies ſolis*, *the day of the ſun*: becauſe the dominical letter is principally ſought for from this revolution; the dominical letters, which are the firſt in the alphabet, having been ſubſtituted in lieu of the nundinal letters of the Romans.

The reformation of the calendar under pope *Gregory*, occaſioned a conſiderable alteration of this cycle: in the Gregorian calendar, the ſolar cycle is not conſtant and perpetual; by reaſon every fourth ſecular year is common; whereas in the Julian it is biſſextile. The epocha, or beginning of the ſolar cycle, both Julian and Gregorian, is the ninth year before Chriſt.

To find the cycle *of the ſun for any given year*: add nine to the number given, and divide the ſum by 28; the number remaining will be the number of the cycle, and the quotient the number of revolutions ſince Chriſt.

If there be no remainder, it will be the twenty-eighth, or laſt year of the cycle.

JULIAN YEAR, is a ſolar year, containing, commonly, 365 days; though every fourth year, called *biſſextile*, contains 366.

The aſtronomical quantity, therefore, of the *Julian* year is 365 days, ſix hours, which exceeds the true ſolar year by eleven minutes; which exceſs, in 131 years, amounts to a whole day.—And thus the Roman year ſtood, till the reformation made therein by pope *Gregory*.

For this form of the year, we are indebted to *Julius Cæſar*; who, in the contrivance thereof, was aſſiſted by *Soſigenes*, a famous mathematician, called over from

from Egypt for this very purpoſe; who, to ſupply the defect of ſixty ſeven days, which had been loſt through the fault of the pontifices, and to fix the beginning of the year to the winter ſolſtice, made that year to conſiſt of fifteen months, or 445 days; which, for that reaſon, is uſed to be called *annus confuſionis*, the *year of confuſion*.

This form of the year was uſed in all Chriſtian nations, till the middle of the ſixteenth century; and ſtill continues to be ſo, not only by ſeveral nations, (and, among the reſt, by the Engliſh, Swedes, Danes, &c.) but alſo by the modern aſtronomers, and chronologers. For, ſince the error is known, there is no danger from it.

Gregorian year, is the *Julian year* corrected by this rule; that, whereas on the common footing, every ſecular or hundredth year, is biſſextile; on the new footing, three of them are common years, and only the fourth biſſextile.

EPACTS, in chronology, the exceſſes of the ſolar month above the lunar ſynodical months: or of ſeveral ſolar months, above as many ſynodical months; and ſeveral ſolar years above as many dozens of ſynodical months.

The *epacts*, then, are either *annual* or *menſtrual*.

Hence, as the Julian year is 365 days 6 hours, and the Julian lunar year 354 days 8^h $48'$ $38''$; the annual *epact* will be 10 days 21^h $11'$ $22''$; that is, nearly 11 days. Conſequently, the *epact* of 2 years, is 22 days; of 3 years, 33 days; or rather 3, ſince 30 days make an emboliſmic, or intercalary month.

Thus, the *epact* of 4 years is 14 days, and ſo of the reſt: and thus, every 19th year the *epact* becomes 30 or 0; conſequently the 20 year the *epact* is 11 again: and ſo the cycle of *epacts*, expires with the golden number, or lunar cycle of 19 years, and begins again with the ſame, as in the following table.

Gold. Numb.	*Epacts.*	*Gold. Numb.*	*Epacts.*	*Gold. Numb.*	*Epacts.*
1	XI	7	XVII	13	XXIII
2	XXII	8	XXVIII	14	IV
3	III	9	IX	15	XV
4	XIV	10	XX	16	XXVI
5	XXV	11	I	17	VIII
6	VI	12	XII	18	XIX
				19	XXX

Again, as the new moons are the ſame, that is, fall on the ſame day every 19 years, ſo the difference between the lunar and ſolar year, is the ſame every 19 years. And becauſe the ſaid difference is always to be added so the lunar year, in order to adjuſt, or make it equal to the ſolar year; hence the ſaid difference reſpectively belonging to each year of the moon's cycle, is called the *epact of the ſaid year*, that is, the number to be added to the ſaid year to make it equal to the ſolar year.

IDES, Idus, in the Roman calendar, a denomination given to eight days in each month; commencing in the months of March May, July, and October, on the 15th day, and in the other months on the 13th day; and reckoned backward, ſo as in the four months above ſpecified to terminate on the 8th day, and in the reſt on the 6th.

The Ides came between the calends and the nones.

The 15th day, in March, May, July, and October, and the 13th in the other months was called the Ides of theſe months; *Idus Martii*, *Idus Maii*, &c. The 13th day in the four months, and the 11th in the eight, was called the third of the Ides of ſuch months, 3 *Idus Martii*, &c. So the 12th day in the four, end the 10th in the eight months, were the fourth of the Ides, 4 *Idus Martii*, &c. And thus of the reſt, to the 8th and 6th days, which made the 8th of the Ides, 8 *Idus Martii*, &c.

This

This way of accounting is ſtill in uſe in the Roman chancery, and in the calendar of the breviary. The Ides of May were conſecrated to Mercury; the Ides of March were ever eſteemed unhappy, after Cæſar's murder on that day: the time after the Ides of June was reckoned fortunate for thoſe who entered into matrimony: the Ides of Auguſt, were conſecrated to Diana, and were obſerved as a feaſt day by the ſlaves.—On the Ides of September auguries were taken for appointing the magiſtrates, who formerly entered into their offices on the Ides of May, afterwards on thoſe of March.

CALENDS, Calendæ, in the Roman chronology the firſt day of every month.

The word is formed from the Latin *calo*, or rather, Greek, I call, or proclaim; by reaſon, before the publication of the Roman Faſt, it was one of the offices of the Pontifices to watch the appearance of the new moon, and give notice to the Rex Sacrificulus; upon which a ſacrifice being offered, the pontiff ſummoned the people together in the capital, and there with a loud voice proclaimed the number of Calends, or the day whereon the nones would be; which he did by repeating this formula, as often as there were days of calends, *Calo Juno Novella.* Whence the name *Calendæ* was given thereto, from *calo, calare.* This is the account given by *Varro.*

OLYMPIAD, in chronology, a ſpace or period of four years, whereby the Greeks reckoned their time.

This method of computation had its riſe from the olympic games, which were celebrated every fifth year, near the city Olympia in Peloponneſus.

The firſt olympiad commenced, according to ſome, in the year 3938 of the Julian period; the year from the creation 3174, the year before Chriſt 774, and 24 years, as ſome will have is 23 years before the building of Rome.

The Peloponneſian war begun on the firſt year of the 87th olympiad. *Alexander* the Great died the firſt year

year of the 114th; and *Jeſus Chriſt* was born the firſt year of the 195th olympiad.

The olympiads were alſo called *anni Iphiti*, from *Iphitus*, who inſtituted, or at leaſt renewed the ſolemnity of the olympic games.

We do not find any computation by olympiads after the 364th, which ended with the year of Chriſt 440.—Except that in a charter of our king Ethelbert, the years of his reign are ſaid to be reckoned by olympiads.

NONES, Nonæ, in the Roman calendar, the fifth day of the months January, February, April, June, Auguſt, September, November, and December; and the ſeventh of March, May, July, and October. Theſe four laſt months having ſix days before the nones, and the others only four.

The word apparently has its riſe hence, that the day of the Nones was nine days before the ides, and might be called *Nono Idus*.

March, May, July, and October had ſix days in their Nones; by reaſon theſe alone, in the ancient conſtitution of the year by Numa, had 31 days apiece; the reſt having only 29, and February 30. But when Cæſar reformed the year, and made other months contain 31 days, he did not likewiſe allow them ſix days of Nones.

ELYSIUM in the ancient theology, or rather mythology, is a place in the inferi, i. e. in the lower world, or as we ſometimes render it, in hell: furniſhed with fields, meads, agreeable woods, groves, ſhades, rivers, &c. whither the ſouls of good people are ſuppoſed to go after this life.

Orpheus, *Hercules*, and *Æneas*, are held to have deſcended into elyſium, in their life-time, and returned again. *Virgil* give us fine deſcriptions of the elyſian fields.

Virgil oppoſes elyſium to tartara, which was the place where the wicked underwent their puniſhment.

Some authors take the fable of elyſium to have been borrowed from the Phœnicians; on which footing elyſium fields ſhould ſignify the place of pleaſure.

ANCIENT PEOPLE AND COUNTRIES.—As Scandinavia included the countries now called Sweden and Norway. The Cimbri were a people that inhabited the peninſula of Jutland, which is a part of Denmark. The Huns reſided in a part of Hungary, and made war on the Panonians who dwelt in the eaſtern part of the ſame country. The fierce and warlike Goths inhabited Sweden. The Vandals reſided in that part which is now denominated Poland. The Picts reſided in Scotland and the northern parts of England, and were ſo called becauſe they painted their bodies.—The ancient inhabitants of Portugal were called Luſitani. The Burgundi were a people of Germany, as alſo were the Franks from another part of that country. The Celtæ and Iberians were the ancient inhabitants of Spain. The Gauls inhabited France, and adjacent parts, and originated from the Celtic. The Helvetii were thoſe of Switzerland, and the ancient warlike Belgæ reſided in the country, now occupied by the Flemings and the Dutch. The Amazons were females, who inhabited the borders of Capadocia, in a part of Sythia, they defended their country from their enemies, and afterwards made war on other parts of Europe, but were entirely ſubdued by *Alexander* the Great.

HEPTARCHY, a government compoſed of ſeven perſons; or a country governed by ſeven perſons, or divided into ſeven kingdoms. The Saxon heptarchy included all the ſouthern as well as northern parts of England, which were cantoned out into ſeven petty kingdoms. It ſubſiſted from the year 428 to 825, when king *Egbert* united them in one, and made the heptarchy into a monarchy.

FEUDAL SYSTEM. The word *feud* is uſed in the north of England and Scotland, for a combination of kindred to revenge the death of any of their blood. Under the feudal ſyſtem men were at the will of their lord; for a manor conſiſted of a certain extent of land, the uſual reſidence of the owner, who keeping a part

for

for himſelf, diſtributed the reſt among his tenants or vaſſals, who for the uſe of the land conſented to do whatever the lord of the manor commanded him.

Under the feudal ſyſtem, eſtates in land were at will, afterwards for life, and were called *beneficia*, and for that reaſon the livings of clergymen are ſo called at this day.

VASSAL; in our ancient cuſtoms, a perſon who vowed fidelity and homage to a lord, on account of ſome land, &c. which he held of him in fee.

Du Cange will have the word to come from *vaſſus*, which anciently ſignified a ſervant or domeſtic of a prince. *Voſſius* derives vaſſal from *vas*, *vadis*, pledge; whence alſo he will have it to be, that they are ſometimes called *fideles*.

The vaſſal was alſo called *piratus*, *lord's man*, and *fee man*, but now the denomination is changed into that of tenant in fee.

If a vaſſal offended his lord grievouſly, either in perſon or in honour, he committed the crime of felony, which carried with it a confiſcation of his fee.

Vaſſal was alſo anciently uſed for ſoldier, by reaſon fees at firſt were given to none but military men.

Vaſſalage the ſtate of a vaſſal, or a ſervitude and dependency on a ſuperior lord.

MAGNA CHARTA, the Great Charter of liberties, granted in the ninth year of *Henry* III. and confirmed by *Edward* I.

The reaſon of its being termed *magna* or great, is either becauſe of the excellency of the laws and liberties therein contained; or becauſe there was another charter, called, *charta de foreſta*, eſtabliſhed with it, which was the leſſer of the two; or becauſe it contained more than other charters; or in regard of the wars and troubles in the obtaining of it; or of the great and remarkable ſolemnity in the denouncing excommunications againſt the infringers of it.

Magna Charta may be ſaid to derive its origin from king *Edward* the confeſſor, who granted divers liberties and privileges both civil and eccleſiaſtical by char-

ter; the ſame with ſome others were alſo granted and confirmed by king *Henry* I. by a celebrated great charter now loſt. And his ſucceſſors king *Stephen*, king *Henry* II. *and king John, confirmed or re-enacted the ſame;* but that laſt prince violating his charter, the barons took up arms, and his reign ended in blood.—*Henry* III. who ſucceeded him, after having procured an inquiſition to be made by twelve men in each county, what the liberties of England were in the time of *Henry* I. granted a new charter, being the preſent *Magna Charta*, which he ſeveral times confirmed, and as often broke again; till in the thirty-ſeventh year of his reign he came to Weſtminſter-hall, where in the preſence of the nobility and biſhops, with lighted candles in their hands, Magna Charta was read, the king all the while laying his hand on his breaſt, and at laſt ſolemnly ſwearing faithfully and inviolably to obſerve all things therein contained, as a man, a chriſtian, a ſoldier and a king. Then the biſhops extinguiſhed their candles, throwing them on the ground, crying, thus let him be extinguiſhed and ſtink in hell who violates this charter.

Magna Charta was thought to be ſo beneficial to the ſubject, and a law of ſo great equity in compariſon of thoſe which were formerly in uſe, that king *Henry*, for the granting of it, had the fifteenth penny of all the moveable goods both temporal and ſpiritual. Sir *Edward Coke* obſerves, Magna Charta, has been above thirty times confirmed.

PRAGMATIC SANCTION, in the civil law, is defined by *Hottoman*, a reſcript or anſwer of the ſovereign, delivered by advice of his council, to ſome college, order, or body of people, upon their conſulting him on ſome caſe of their community.

The term pragmatic ſanction is chiefly uſed among the modern writers, for that famous ordinance of *Charles* VII. of France, publiſhed in 1628, conformable to the canons of the council of Baſil, and ſince uſed by the Gallican church, as a barrier againſt the enterpriſes and encroachments of the court of Rome.

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The ſcope of the pragmatic ſanction, was to regulate the form of the election made by the clergy; to declare the collations to belong to ordinaries, the prevention alone reſerved to eſtabliſh prebends; to aſſign a third of the benefices to graduates; to aboliſh reſervations, annates and other like grievances.

Pope *Pius* II. obtained an abrogation of this ſanction from *Louis* XI, on which occaſion the court of Rome, tranſported with joy, dragged the pragmatic through the ſtreets, whipping it all the way, as *Xerxes* anciently did the Helleſpont.

But the parliament oppoſed this abrogation with a great deal of vigour, and refuſed its conſent to the laſt.

So that notwithſtanding the efforts of Rome, the ſanction ſtill held in force, till the concordat paſſed between pope *Leo* X. and *Francis* I. in 1515, when the pragmatic ſanction was aboliſhed.

The Parliament of Paris again oppoſed the innovation, and refuſed to confirm the concordat; and was not brought to give its conſent at laſt till after repeated orders from the king, together with a ſecret reſolution taken, always to judge conformably to the tenor of the pragmatic ſanction.

ORDEAL, Ordalium, a form of trial, that is of diſcovering innocence or guilt; practiſed in England in the time of *Edward* the Confeſſor, and ſince, as low as king *John* and king *Henry* III.

The word, in the original Saxon, ſignifies a great judgment, formed of *or* great, and *deal*, or *dele*, judgment.

The practice of ordeal did not only obtain in England, but alſo in France and Germany, it was condemned by pope *Stephen* II. and aboliſhed by a declaration of *Henry* III.

The ordeal was of various kinds, viz. that of fire, that of red hot iron, that of cold water, that of judicial pottage, that of hallowed cheeſe, that of boiling water, that of green croſs, and that of dice laid on relicks, covered with a woollen cloth. There was particular maſſes for each ſpecies of ordeal.

The more popular kinds of ordeal were thoſe of red hot iron and water, the firſt for freemen and people of faſhion; the ſecond for peaſants.

It is a popular ſtory in our hiſtories, that *Emma*, mother of *Edward* the Confeſſor, being accuſed of too much familarity with the biſhop of Leiceſter, demanded the ordeal of red hot iron, and paſſed bare-footed and hood-winked, over nine red hot plowſhares, without touching any of them.

DOMES-DAY-BOOK, *Liber judiciarius vel cenſualis angliæ*, the judicial book, or book of the ſurvey of England; a moſt ancient record made in the time of *William* the Conqueror; upon a ſurvey, or inquiſition of the ſeveral counties, hundreds, tithings, &c.

Its name is formed from the Saxon *Dom*, doom, judgment, ſentence; and *Day*, which has the ſame force.

The drift, or deſign of the book, is to *ſerve as a regiſter*, by which ſentence may be given in the tenures of eſtates; and from which that noted queſtion, whether lands be ancient demeſne, or not, is ſtill decided. Its contents are ſummed up in the following verſes.

——Quid deberent fiſco, quæ, quanta tributa,
Nomine quid ceuſus, quæ vectigalia, quantum
Quiſque teneretur feodali ſolvere jure,
Qui ſunt exempti, vel quos angaria damnat,
Qui ſunt vel glebæ ſervi, vel conditionis,
Quove manumiſſus patrono jure ligatur.

This book is ſtill remaining in the exchequer, fair and legible; conſiſting of two volumes, a greater, and a leſs; the greater comprehending all the counties of England, except Northumberland, Cumberland, Weſtmoreland, Durham, and part of Lancaſhire; which were never ſurveyed; and except Eſſex, Suffolk, and Norfolk, which are comprehended in the leſſer volume.

It is called *Liber Judicialis*, by reaſon a juſt, and accurate deſcription of the whole kingdom is contained therein; with the value of the ſeveral inheritants, &c.

Our

Our anceſtors had many *Dome-Books*. We are told by *Ingulphus*, that King *Alfred* made a like regiſter with that of *William* the Conqueror.

DIET, or *Dyet*, is alſo uſed for an aſſembly of the ſtates, or circles of the Empire, or Poland, to deliberate, and concert meaſures for the publick good.

The diets of the empire were commonly held at Ratiſbon.

The general diet of Poland was by the laws only to be held every two years. But preſſing occaſions convene them every year. The laws confined their ſitting to 15 days; but they frequently protracted it to ſix weeks. The uſual place was at Warſaw, the capital of the kingdom; though it has been often held at other places: in effect, as by the law every third diet was to be convened at Grodno, in Lithuania; whenever for particular reaſons it was judged meet to hold it elſewhere, the nobility of the grand dutchy muſt conſent to it.

In Poland there were likewiſe diets on horſe-back, held in the campagne, or country. Such were thoſe wherein they chuſed their king.

There are likewiſe diets held in Switzerland: diets of the proteſtant cantons; diets of the catholick cantons; and general diets.

SHIRE.—*Scyra*, a part of land, called alſo *county*. The word is originally ſaxon, *ſcir*, or *ſcire*, formed from *ſcyran*, to divide. King *Alfred* firſt divided the land into *ſatrapias* which we now call ſhires, and, thoſe into *centurias* which we call tithings.

COUNTY, originally ſignified the territory of a *Count*, or *Earl*, but now it is uſed in the ſame ſenſe with *ſhire*, the one word coming from the French, the other from the Saxon, in this view a county is a circuit or portion of the realm, into fifty two of which the whole land England and Wales, is divided, for its better government, and the more eaſy adminiſtration of juſtice. For the execution of the laws in the ſeveral counties,

counties, every michaelmas term, officers are appointed under the denomination of ſheriffs.

CITY; a large populous town, capital of ſome county, province or diſtrict, and the ſee of a biſhop.

Town and city are frequently uſed in a ſynonymous ſenſe, however cuſtom ſeems to have appropriated the term of city to ſuch towns as are or were formerly the ſees of biſhops. Hence it is that Edinburgh and Glaſgow, are ſtill called cities though they are no longer the ſees of biſhops, ſince the eſtabliſhment of preſbytery in Scotland.

Cities and vilages held formerly in the time of the feudal government, of ſome great lord on whom they depended for protection, and to whoſe arbitrary juriſdiction they were ſubject. But the freedom of cities was firſt eſtabliſhed in Italy towards the beginning of the fourth century, in conſequence of the prevalence of commerce: and it was thence introduced into France and other countries; and this eſtabliſhment of communities ſays Dr. *Robertſon* contributed much to introduce regular government, police and arts, and to diffuſe them over Europe.

The term city had its riſe among us, ſince the conqueſt; for in the time of the Saxons there were no cities, but all great towns were called burghs.

Thus London was called *Lunden Burgh*: and for a long time afterwards *City* and *Burgh* were uſed promiſcuouſly.

BOROUGH, or *Burgh*, is frequently uſed for a town, or a corporation which is not a city.

Borough, in its original Saxon borge, or borgh, is by ſome ſuppoſed to have been primarily meant of a company conſiſting of ten families, who were bound and combined together as each other's pledge.

Afterwards, *Verſtegan* ſays, borough came to ſignify a town that had ſomething of a wall or encloſure about it: ſo that all places which among our anceſtors had the denomination borough, were one way or another fenced or fortified.

But,

But, in later times, the ſame appellation was alſo beſtowed on ſeveral of the country towns of more than ordinary note, though not walled.

Borough, or burgh, is now particularly appropriated to ſuch towns, and villages as ſend burgeſſes, or repreſentatives to parliament.

Boroughs are equally ſuch, whether they be incorporate or not; there being great numbers of our Engliſh boroughs not incorporated: and, on the contrary, ſeveral corporations that are not boroughs.

Boroughs, are diſtinguiſhed into thoſe by charter, or ſtatute; and thoſe by preſcription, or cuſtom.

The number of boroughs in England and Wales is 215; ſome whereof ſend one, ſome two repreſentatives.

Royal Boroughs, in Scotland, are corporations made for the advantage of trade, by charters, granted by ſeveral of their kings; having the privilege of ſending commiſſioners to repreſent them in parliament, beſides other peculiar privileges.

Theſe form a body of themſelves, and ſend commiſſioners, each, to an annual convention at Edinburgh, to conſult the benefit of trade, and the general intereſt of the boroughs.

The company of merchants in a royal borough makes what is called a *gild*.

Borough-*Engliſh*, denotes a cuſtomary deſcent of lands or tenements in certain places, whereby they come to the youngeſt, inſtead of the eldeſt ſon; or if the owner have no iſſue, to the youngeſt, inſtead of the eldeſt brother: for that the youngeſt is ſuppoſed, in law, the leaſt able to ſhift for himſelf.

Borough-*Head*, or *Head*-Borough, is the chief man of the decenna, or hundred; choſe by the reſt to ſpeak and act in their behalf.

Borough-*Courts*, are certain courts held in boroughs by preſcription, charta, or acts of parliament; ſuch as the ſheriffs court, and court of huſtings in London.

FAIRS are well known to be *places* where merchants, traders and other perſons, meet on ſome fixed day; to buy and ſell commodities, and to partake of the diverſions uſually accompanying ſuch aſſemblies;

fairs

fairs alſo denote the *people* aſſembled. The word is formed of the French *foire*, which ſignifies the ſame thing, and ſome derive *foire* from *forum*, market; others from *feriæ*, becauſe fairs were anciently held where wakes or feaſts of the dedication of churches, called feriæ, were held. Fairs are eſtabliſhed by long and immemorial uſage and preſcription; or elſe by virtue of a grant from the king. The duration of fairs is determined by proclamation. Fairs make a very conſiderable article in the commerce of Europe, eſpecially that of the Mediterranean or Midland parts; as Germany, &c. where the continual paſſage and repaſſage of veſſels is impracticable.

To enumerate the particular fairs in England would be unneceſſary, it may be obſerved however, that ſome are chiefly for horned cattle, or ſheep, others conſiderable for horſes; others for cheeſe; butter, or hops: for cloths; and for Iriſh linens, as at Cheſter; and even for herrings as at Yarmouth.

From the eaſy and expeditious communication from one part of the kingdom to another, by means of excellent roads, &c. fairs are not now ſo very neceſſary, nor ſo greatly frequented in England, as formerly. However they will always have their uſes, as they occaſion a greater circulation of money, enliven commerce and manufactories, and promote a more general intercourſe among mankind.

Markets are for the purpoſe of expoſing *proviſions* of various kinds to ſale. In former times it was cuſtomary to have moſt fairs and markets kept on ſundays, and in the church-yard, ſo that matters of buſineſs and devotion were tranſacted under one. Which cuſtom though prohibited by ſeveral kings was yet held up till the reign of *Henry* VI. when it was effectually ſuppreſſed. In many places they are ſtill kept in the church-yard.

PARISH.—Judge *Blackſtone* ſays, that the boundaries of pariſhes were originally aſcertained by thoſe of a manor, or manors; becauſe it very ſeldom happens that a manor extends itſelf over more pariſhes than one, though there are often many manors in one pariſh.

As

As chriſtianity ſpread, the lords began to build churches, within their own demeſnes to accommodate their tenants; and in order to have divine ſervice regularly performed therein, obliged all their tenants to appropriate their tithes to the maintenance of the miniſter; and this track of land formed a diſtinct pariſh. This will account for the frequent intermixture of pariſhes one with another: for if a lord had a parcel of land detached from the main of his eſtate, but not ſufficient to form a pariſh of itſelf, it was natural for him to endow his newly erected church with the tythes of ſuch lands. *Camden* reckoned nine thouſand two hundred and eighty four pariſhes in England; and *Chamberlayne* makes at preſent nine thouſand, nine hundred, and thirteen.

A pariſh is therefore defined, the precinct or territory of a parochial church; or the circuit or ground within which the people inhabit.

The *boundaries* of pariſhes are ſtill preſerved by certain land marks, and other marks; and to keep theſe ſtill in remembrance it is uſual in ſome pariſhes for a number of the pariſhoners old and young, to walk round theſe boundaries, once a year.

HUNDREDS.—Counties are alſo divided into hundreds, and hundreds are again divided into *tithings*.

The tithings, were as it is ſuppoſed, ſo called becauſe compoſed of ten free-holders and their families; and ten tithings was called an hundred becauſe compoſed of ten times ten families; for when *Lambard* tells us that an hundred is ſo called *a numero centum hominum*, it muſt be underſtood of an hundred men, who are heads and chiefs of ſo many families. Hundreds were firſt ordained by King *Alfred;* he borrowed it from Germany.

The MAYOR of any place is the king's lieutenant, and with the aldermen and common council can make laws, called *by-laws*, for the government of the place. He has alſo the authority of a kind of judge to determine matters, and to mitigate the vigour of the law. *Richard* I. in 1189 firſt changed the *bailiffs* of London

into

into *Mayors*, by whoſe example others were afterwards appointed. Mayors of corporations are juſtices of the peace, for the time being. According to the laws of England no one can bear the office of mayor that hath not received the ſacrament according to the church of England, within one year before his election. He muſt alſo take the oaths of ſupremacy. By *ſupremacy* is meant the *ſuperiority of the king* over the *church* as well as *ſtate* of England.

The mayor is then the *chief magiſtrate*, or governor in a city. Many of the *corporation towns* in England have alſo Mayors.

SHERIFF has a double function, firſt *miniſterial* to execute all proceſſes and precepts of the courts of law directed to him; and ſecondly *judical*, whereby he has authority to hold two courts, the one called *tourn* or *ſheriffs turn*, the other the *county court*.

The ſheriff is conſidered as the chief goaler, and he has the cuſtody of criminals and delinquents. He is, during his office, the firſt man in the county, and ranks before every nobleman therein. The ſheriff is appointed by the king out of the gentlemen reſident in that county. It is his duty to execute ſentence on all criminals himſelf, or find ſome one to do it for him.—There are two ſheriffs choſen for the city of London.

The ſheriff is as it were, the ſoul of the policy of the county, and the preſerver of the peace thereof. His office laſts only one year. He collects the revenues, fines, confiſcations, &c. ariſing in his county, for which he accounts to the exchequer, he attends and aſſiſts the itinerant judges.

The next officer to the ſheriff is the coroner, of which we have ſpoken before. *Knights of the ſhire* have alſo been mentioned,

BAILIFF.—As the realm is divided into counties, and every county into hundreds, the people in ancient times had juſtice adminiſtered to them by the officers of every hundred. But now the hundred-courts, are commonly included in county courts, and the bailiffs

liffs name and office is grown into leſs repute. Bailiffs being now officers to ſerve writs, &c. Though in other reſpects the word is in good eſteem; for the chief magiſtrates in many towns and boroughs, are called bailiffs; and ſometimes the perſons to whom the king's caſtle is committed, as the bailiff of Devon-Caſtle. Bailiffs of hundreds collect fines, ſummon juries, &c. There are another kind of bailiffs as of manors, foreſts, &c. who are directors in matters of huſbandry.

Water-Bailiffs are appointed in port-towns for the ſearching of ſhips, gathering the tolls for anchorage, &c.

SCEPTRE, is an enſign of royalty, and authority. The ſceptre, in its original ſtate was a ſpear. Neptune's ſceptre is his trident, and the gods of the ancients were repreſented with a kind of ſceptres. The Greek and other poets, put ſceptres into the hands of the kings they introduced.

A ſceptre is a kind of royal ſtaff ſtill borne on ſolemn occaſions by kings. *Mace* is alſo an emblem of authority; and is carried before magiſtrates.

OLD TERMS. *Wold* ſignifies an open ground; plain or hilly down, and void of wood. Hence the names Stow on the Wold, and Cotſwold in Gloceſterſhire, and the Wold of Leiceſterſhire. *Hyth* means a little haven, port, or warf to land wares at. Such as Queens-hyth. *Wick* or *wic*, in the original Saxon, ſignified a village, ſtreet, dwelling-place, or caſtle. So *Lunden-wic*, ſignified London-town.

Wic ſometimes denotes a place on the ſea ſhore, or on the banks of a river.

MILITARY AFFAIRS.

This ſtate includes the *ſoldiery*, or perſons appointed for the defence of the realm. In a land of liberty it is dangerous to make a diſtinct order of the profeſſion of arms. In abſolute monarchies it is neceſſary for the

ſafety of the prince, and ariſes from the mainprinciple of their conſtitution, which is that of governing by fear. In free ſtates no man ſhould take up arms but with a view to defend his country and its laws. It was not till the reign of Henry VII. that the kings of England had a guard about their perſons. The faſhion of keeping ſtanding armies was firſt introduced by Charles VII. in France 1445, and has ſince prevailed over Europe: and for the preſervation of the balance of power in Europe, it was thought proper amongſt us to maintain even in time of peace, a ſtanding body of troops, under the command of the crown: but they are conſidered *ipſo facto*, diſbanded every year, unleſs continued by parliament.

Military diſcipline, is the training of the ſoldiers, and the due enforcement of the laws and regulations inſtituted by authority. This diſcipline is the ſoul of all armies; and unleſs it be eſtabliſhed with prudence and ſupported with reſolution, they would be little better than a rabble, and more dangerous to a ſtate than even its enemies. The event of a battle depends much leſs at preſent on the perſonal ſtrength and proweſs of individuals than it did in the days of our fore-fathers. Diſcipline improves the courage men have derived from nature, and by inſpiring them with a confidence in themſelves and in each other, excites an artificial courage where the natural one is deficient. By the force of diſcipline men are kept in order and obedience to command in oppoſition to the ſtrongeſt impulſe of their paſſions. When troops are ſaid to be routed, nothing more is meant than that they are put in confuſion, or that *order* and *ſubordination* are fled. The beſt diſciplined troops are leaſt likely to be conquered. It has been a general remark, that thoſe regiments which have made the beſt figure on the parade, have when taken upon ſervice diſtinguiſhed themſelves the moſt againſt an enemy: and thoſe officers who have in maturer years turned out to be the moſt able generals, have when young in the ſervice, been moſt remarkable for their attention to military diſcipline.

Of

Of RANK. The appointment of officers, and regular gradation or chain of authority are neceſſary ſteps towards the eſtabliſhment of this diſcipline and ſubordination. One principle is that there muſt be *one ſupreme and ſole in command.* The officers by which an army is commanded, are the *captain-general* or commander in chief and the other general and ſtaff officers. Some years back there were field-marſhals, but at preſent there are none of that denomination among the Britiſh troops; though the rank of commander in chief correſponds to the degree of field-marſhal in the French ſervice. A lieutenant, or even a major-general has often in our ſervice the appointment of commander in chief. A proper number of *general officers* are appointed according to the ſtrength of the army. For this proportion no certain rules are eſtabliſhed. When an army is conſiderable the following is conſidered as an adequate ſtaff, excluſive of the commander in chief: a general for the horſe and one for the foot, or general for each wing of the army: a major-general for every two brigades; and about half that number of lieutenant-generals. Notwithſtanding the diſtinct appellation of *general, lieutenant-general*; and *brigadier-general*; their duties are much the ſame. Thoſe terms ſerve little purpoſe but to denote the ſucceſſive gradations of rank.

At a ſiege a general officer is appointed to the command of each attack. On the day of march each column of the army has its own general officer to lead and command it. Beſides the general officers and their aid-de-camps, there are other officers upon the ſtaff, who are properly called ſtaff officers of the army. Of theſe the principal are the *adjutant*, and quarter-maſter-general.

General officers, therefore, are thoſe who do not only command over a ſingle company, or regiment; but whoſe office and authority extends over a body of ſeveral regiments of horſe and foot.

GENERALISSIMO, called alſo *captain-general*, and ſimply the general, is an officer who commands all the military powers of a nation, who gives orders

to all the general officers, and receives no orders himſelf but from the king.

COLONELS are commanders in chief of a *regiment*, whether horſe, foot, or dragoons. A colonel may lay an officer of his regiment in arreſt, but muſt acquaint the general with it. A *colonel lieutenant* is he who commands a regiment of guards, whereof the king, prince, or ſome other perſon of eminence is colonel.

Theſe colonel-lieutenants have always a colonel's commiſſion, and are uſually general officers. A *lieutenant-colonel*, is the ſecond officer in a regiment: he is at the head of the captains, and commands in the abſence of the colonels.

MAJOR-GENERAL, is a general officer, who receives the general's orders, and delivers them out to the majors of brigades with whom he concerts what troops are to mount guard, what to form detatchments, to go on parties, or to be ſent on convoys.

It is his buſineſs to view the ground to encamp on, and do various other ſervices: He is ſubordinate to the general, and lieutenant general, and the *next* commanding officer to them.

Major of a regiment, is an officer whoſe buſineſs is to convey all orders to the regiment, to draw it up, and exerciſe it; to ſee it march in good order, to look to its quarters, and to rally it if it happen to be broke in an engagement.

The Major is the only officer of a regiment of foot, who is allowed to be on horſeback in time of ſervice: but he rides that he may have ſpeedy communication from place to place, as occaſion ſerves.

A Major of a regiment of horſe, is the firſt captain of a regiment: and commands in the abſence of the colonel.

BRIGADIER, is the general officer who has the command of a brigade. The eldeſt colonels are generally advanced to this poſt. He that is upon duty is brigadier of the day. They march at the head of their own brigades, and are allowed a ſerjeant and ten men

men of their own brigade for their guard. But the rank of brigadier-general, in the Britiſh ſervice is now aboliſhed.

Brigadiers, or *ſub-brigadiers*, are poſts in the horſe-guards.

CAPTAINS. There are ſeveral kinds of theſe military officers. A *captain-general* is he who commands in chief; and has been already noticed. *Captain of a troop or company*, is an inferior officer, who commands a troop of horſe, or company of foot under a colonel. The duty of this officer is to be careful to keep his company full of able bodied ſoldiers; to viſit their tents or lodgings; to ſee what is wanting; to pay them well; to ſee that they keep themſelves neat and clean, and their arms bright. He has power in his own company of making ſerjeants and corporals. In the horſe and foot guards, the captains have the rank of colonels.

A *Captain-lieutenant*, is he who with the rank of captain, but with the pay of lieutenant, commands a troop or company, in the name and place of ſome other perſon, who is diſpenſed with on account of his quality from performing the functions of his poſt. Thus the colonel being uſually captain of the firſt company of his regiment, that company is commanded by his deputy under the title of captain-lieutenant.

The captain is to his company what the colonel is to the whole regiment. He has the entire charge and command of it in every particular that regards its diſcipline and œconomy.

A captain's uſual command on guard, or detachment is from 50 to 100 men, and he has always two ſubalterns along with him.

The commiſſioned officers ſubordinate to the captain are the *lieutenants* and *enſigns*, who are commonly called the *ſubaltern officers*. Theſe though their rank is not the ſame, yet for the moſt part roll in duty together without diſtinction. Their ordinary duties are in garriſon, guards, detachments, courts-martial, viſiting the hoſpitals and barracks: fatigues or working parties, and orderly duties. No officer can exchange his duty

with another unleſs by permiſſion of the commanding officer. The enſign bears the colours, and has the charge of them in battle; and if he be killed the captain takes them in his ſtead. The enſign is under the lieutenant and in his abſence ſupplies his poſt.

ADJUTANT, is an officer whoſe buſineſs it is to aſſiſt the major. Each batallion of foot and regiment of horſe, has an adjutant, who receives the orders every night from the brigade-major, which after carrying them to the colonel, he delivers them out to the ſerjeants. When detachments are to be made, he gives the number to be furniſhed by each company or troop, and aſſigns the hour and place of rendezvous. He alſo places the guards; receives and diſtributes the ammunition to the companies, &c. and by the major's orders, regulates the prices of bread, beer, and other proviſions. The word is ſometimes uſed by the French for an *aid-du-camp*.

Adjutant is to the commanding officer of a regiment, what an *aid-de-camp* is to a general, and a major of a brigade to a brigadier. He likewiſe bears the ſame relation to a regiment as an adjutant-general does to an army.

QUARTERMASTER; he is the next ſtaff officer to an adjutant. His employment is rather of a civil than a military nature, he having nothing to do with the diſcipline of a regiment. His care is in providing and inſpecting their quarters.

The SURGEON is another commiſſioned officer on the ſtaff of a regiment. He ſhould not only be well ſkilled in the branch of ſurgery, but ſhould alſo be a good phyſician and apothecary, being obliged to act in theſe three capacities towards the ſick and wounded. He is allowed a mate to aſſiſt him, who has no commiſſion, but acts by virtue of a warrant from the colonel. Before any perſon can be appointed ſurgeon or mate to a regiment, he muſt paſs an examination for each degree, before the board of ſurgeons.

The

The CHAPLAIN is the laſt commiſſioned officer on the ſtaff. His office is too well known to require an explanation. He is generally allowed to act by deputy, when he thinks proper.

The SERJEANT-MAJOR is the *firſt*, and properly ſpeaking, the *only non-commiſſioned* officer on the ſtaff. He bears the ſame ſubordinate relation to the adjutant, as the adjutant does to the commanding officer; and as the adjutant keeps the roſter of the officers, ſo does the ſerjeant-major keep that of the ſerjeants and corporals, whom he warns for duty in their turns, and orders the *quota* of private men each company is to furniſh. The ſerjeant-major attends all parades of the regiment, to ſee if the exact number of men are there, and that they are clean and well dreſſed. He is to make the other ſerjeants and corporals reſponſible for neglect in any of thoſe particulars. When the rolls are called he aſſembles the ſerjeants of each company in front or rear of the regiment in order to receive their reports, and deliver them to the adjutant. He muſt be well acquainted with the exerciſe and manœvures, in which it is frequently his buſineſs to inſtruct the young officers. He muſt be well verſed in regimental duty in general, and in his own in particular, and muſt have a thorough knowledge of every part of the ſubject. On the vacancy of adjutant or quarter-maſter, the ſerjeant-major if he has merit, is commonly recommended for the ſucceſſion.

The non-commiſſioned officers are the ſerjeants and corporals, and upon a proper choice of theſe officers the diſcipline of the company, principally depends; for it is more immediately their buſineſs to form the ſoldiers: and from their continual intercourſe with them, they have it in their power to attend to matters which can not ſo well come under the notice of the others.

The ſerjeants being the nerves and ſinews of a corps, a commanding officer muſt, in promoting private ſoldiers to the knot, have principally in view the training up and forming proper characters for the halbert.

A ſergeant's

A ſerjeant's command is from twelve to eighteen with a corporal, and that of a corporal from three to nine privates. No non-commiſſioned officer can change his duty without leave of the ſerjeant-major, or the adjutant, as well as the commanding officer of his company.

When under arms, or drawn up in rank, the corporals are not to aſſume any command, or give directions, but muſt attend to the word of command like the private men. He ſhould be more expert and graceful in handling his arms, as he is to ſerve as a model to the young ſoldiers.

The DRUM-MAJOR has the command of all the drum-men, and warns them in their turns for their different duties at roll-calling and all their parades; he is to be anſwerable for the good appearance of the drummers, and is to report ſuch as are abſent without leave to the adjutant or ſerjeant-major. He is likewiſe to ſee that the drums are kept in repair. In action the drum-major puts himſelf in the rear of the battalion, with all the drummers, except the orderly, to aſſiſt the wounded. Whenever the colours are taken out or returned, it is his place to uncaſe or put them up again in a proper manner. All corporal puniſhments being inflicted by the drummers of the regiment, the drum-major is always to provide the proper inſtruments, and is to attend and oblige the drummers to do their duty.

PRIVATE SOLDIERS, have ſometimes but not often obtained conſiderable rank in the army. The generals *Salter* and *Bland* were inſtances of this. An induſtrious and well behaved man, may by the favour of his colonel be in time appointed a ſerjeant, and men that *are* clever in this, are in the way for greater promotion.

The word SOLDIER is applicable to him who takes *pay*. The *vaſſal* is he who is *obliged* to ſerve at his

own

own expences. The *volunteer*, he who ſerves at his *own expences* and of his *own accord.*

There is a proviſion for *diſabled ſoldiers*: and when a ſoldier has ſerved twenty years, he is entitled to be an out penſioner of Chelſea hoſpital, from which he receives about ſeven pounds a year, and can ſet up his trade in any part of the kingdom. He may, if wounded and unable to get his living, be taken into the hoſpital and be maintained for life.

Sometimes a regiment is reduced, in which caſe the men are diſbanded or diſcharged, and the officers receive *half pay* for their lives.

The HORSE-GUARDS have better pay than the dragoons, a colonel of dragoons has 1l. 15s. per day; a lieutenant has 1l. 4s. 6d; a major 1l. 0s. 6d; each captain of a troop 15. 6d; a lieutenant 9s. a cornet 8s. the adjutant 5s; ſurgeon 6s; and the chaplain 6s. 8d. the drummer 2s. 3d; the trumpeter 2s; a ſergeant 2s. 9d; a corporal 2s. 3d; and each private man 1s. 9d. The colonel has the cloathing of his regiment, for which he is allowed ſufficient to clear 5 or 600 pounds a year after paying for the clothes, and a captain of a troop has alſo ſome perquiſites. The colonels of the two troops of life-guards attend the King at court, on court days, and their regiments are not worth leſs to each, all things conſidered, than 2000 pounds a year.

A regiment of dragoons, is conſidered worth 1500 pounds a year, and a regiment of foot, 1000 pounds a year in time of war, and about 700 pounds in time of peace. The reaſon is becauſe a regiment in time of war conſiſts of 1000 men, and in time of peace of not above half the number, of courſe, if a colonel gets 600 pounds a year, by clothing 1000 men, he can get but half the money by clothing 500.

In time of peace there are about 72 regiments. In war about 120 regiments conſiſting of 1000 men; ſo that in war, reckoning 120 regiments of 1000 men each, is 120,000 and 9000 guards; but in time of peace the 120 regiments are reduced to about 72 of 500 each, that is about 36,000 men.

The *Foot-guards* have better pay than marching regiments;

regiments; they continue in London which is a more expenſive place than the country where other regiments are quartered, and where, owing to being quartered or lodged at public houſes, the officers can live cheaper; beſides the uniform or clothes of the officers of the foot-guards is more expenſive than thoſe of a marching regiment. The officers of the foot-guards have alſo better or more rank than officers of other regiments. An enſign of the guards ranks or is upon an equality with a lieutenant of a marching regiment; a lieutenant of the guards ranks as a captain, and a captain of the guards as a lieutenant-colonel, and is called colonel.

The colonel of a marching regiment has 1l. 4s. per day; the lieutenant-colonel 17s; the major 15s; each of the captains 10s; a lieutenant 4s. 8d; an enſign 3s. 8d; the adjutant 4s; the quarter-maſter 4s. 8d; and 4d. a month out of each man's pay; the ſurgeon 6s. 8d; the urgeon's mate 3s. 6d; and the chaplain 6s. 8d. a ſerjeant 1s. 6d; a corporal 1s; and each private man 8d.

DRAGOONS in war, are an order of ſoldiery who march on horſe-back: they fight both on foot and on horſe back. Dragoons are uſually poſted in the front of the camp, and march firſt to the charge. They are divided into brigades, as the cavalry, and each regiment into troops; each troop having a captain, lieutenant, cornet, quarter-maſter, two ſergeants, three corporals, and two drums, dragoons are very uſeful where diſpatch is requiſite, for they keep pace with the cavalry and do the duty of infantry.

CAVALRY, a body of ſoldiers, that charge on horſeback, from the French *cavalerie*, and that from the corrupt Latin *caballus*, a horſe. The Roman cavalry conſiſted wholly of thoſe called equites, or knights, who were a diſtinct order of citizens. The Grecian cavalry were divided into heavy, and light armed. The Theſſalians excelled the reſt of the Greeks in their cavalry.

The chief uſe of cavalry is to make frequent excurſions to diſturb the enemy, and alſo to enſure the retreat of the foot. Formerly, the manner of fighting of the

the cavalry, was after firing their carabines, to wheel off, to give opportunity for their loading again. *Guſtavus Adolphus* is ſaid to have firſt taught the cavalry to charge through, to march ſtraight to the enemy, with the ſword drawn in the bridle hand; and each man having fired his piece at a proper diſtance, to betake himſelf to his ſword, and charge the enemy as was found moſt advantageous.

There are two troops of horſe-guards, or as they are alſo called life-guards, becauſe they attend the king, and protect his perſon, there are alſo two troops of horſe grenadier guards: one regiment of horſe guards, four regiments of horſe, three regiments of dragoon guards, and eighteen regiments of dragoons, making in all about twenty-ſix regiments or about 18,000 men.

SQUADRON, from the Italian *ſquadrone*, of the Latin *ſquadro*, uſed by corruption for *quadro*, becauſe at firſt, ſquadrons were always ſquare. A ſquadron of horſe is commonly from one to two hundred. It uſually conſiſts of three troops of fifty men each. It is always drawn up three deep, or in three ranks.

LIGHT HORSE, includes all the horſe except thoſe of the life guards. The term is ſometimes applied to an independent troop; or a troop not embodied into a regiment. The denomination aroſe hence, that anciently they were lightly armed in compariſon of the royal guards.

FUSILEERS are foot ſoldiers armed with firelocks, which are generally ſlung. There is a regiment of fuſileers for the guard of the artillery. The word is formed from the French *fuſil*, a fuſee, a firelock.

GRENADIERS form one company of every regiment, and marches at the head of that regiment: they are the talleſt, and beſt-made men, picked out of the whole, and wear high caps on purpoſe to make them appear taller, in order to give the regiment a more noble appearance.

JANISARIES,

JANISARIES, an order of infantry in the Turkiſh armies, and reputed the grand ſeignior's foot guards.—*Vigenere* tells us that the diſcipline obſerved among them is extremely conformable, in a great many things, to that uſed in the Roman legions.

HUZZARS or Huſſars, a kind of ſoldiery in Poland, Hungary, commonly oppoſed to the Ottoman cavalry. They are horſemen clothed in tygers and other ſkins, and ſet out with plumes of feathers, their arms are the ſabre and bayonet. They are very reſolute and better in a haſty expedition than in a ſet battle. The emperor has them in his ſervice.

ARTILLERY COMPANY; a band of infantry of 600 men; making part of the militia or city guard of London.

By *Infantry* is meant a body of *foot* ſoldiers.

TROOP; a ſmall body of horſe or dragoons uſually about fifty, commanded by a captain, anſwering to a company of foot.

A COMPANY, denotes a light body of infantry, commanded by a captain. The number is uncertain, commonly fifty centinels, three ſergeants, three corporals, and two drums. In the guards, a company is 80 private men. What are called *independent companies* are not embodied into regiments.

BRIGADE from the Latin *briga*, a brigue; or elſe from brigand, an ill-diſciplined ſoldier. The French deſcribe two kinds of brigades. 1ſt A brigade of an army, which is a body of horſe of ten or twelve ſquadrons; or of foot, of five or ſix battalions. 2d A brigade of a troop of guards, which is a third part thereof, but if the troop conſiſt of 100, then only a ſixth.

BATTALION, from *batualia*, or battalia, or *battel*, implies a light body of infantry, ranged in form of battle, and ready to engage. A battalion has from five

to

to eight hundred men, of which one third were formerly pikes in the middle, and the other two thirds, muſkets poſted on the wings.

MILITIA, in its reſtrained ſenſe ſignifies the inhabitants, or as we call them the trained bands of a town or country, who arm themſelves on a ſhort warning, for their own defence. *Militia* in this ſenſe is oppoſed to regular ſtated forces.

The Militia are a diſtinct body of men, though they are diſciplined like the army, and co-operate with them in time of war.

Every county is obliged to raiſe a certain number out of the inhabitants of that county, and the men ſo raiſed are trained to arms, and ſerve three years, when others are drawn by lot to ſerve in their room.

They are under arms only in time of war, at which time they are clothed and paid like other ſoldiers, and under the ſame diſcipline; but in time of peace they are called out for one month, at Whitſuntide, and are taught their exerciſe, or the uſe of arms, and during the month only that they are ſo out, they are paid.

Each pariſh chooſes yearly, by lot, a proportionable number of their inhabitants, perhaps three or four or more, ſufficient to make up the number their county is to furniſh. If any of theſe inhabitants object to ſerve, by paying five or ſix pounds, a ſubſtitute may be found to ſerve the three years for them.

The officers are appointed by the lord lieutenant of the county, out of the gentlemen of the county; the lord lieutenant being always the colonel of the county militia.

As the militia are never ſent out of the kingdom, gentlemen are very eager for theſe appointments; ſo that none are choſen, but ſuch as have a certain independent property, which is called a qualification.

Lieutenant-colonels muſt have an eſtate of 600l. a year; the majors and captains 200l. Lieutenants 50l. and enſigns 20l. one half of which property, muſt be in the county they are choſen for.

Wounded militiamen, are like other ſoldiers, entitled to the benefit of Chelſea hoſpital, and have other priviledges like them.

England and Wales together, furniſh 30,740 private men for the ſervice of the militia.

All the army together are not leſs in the time of war, reckoning the cavalry, infantry, militia, marines and artillery, than about 184,000, beſides 120,000 ſeamen, ſo that, without officers, the army and navy may be reckoned, in war, to amount to above 300,000 men. A vaſt number for ſo ſmall a territory as Great-Britain to ſupport.

REGIMENT, a body conſiſting of ſeveral troops of horſe, or companies of foot, commanded by a colonel and major. The number of men in a regiment is as undetermined as that of the men in a troop or company. Some Regiments of horſe are not above 300 men. Before the year 1637, it is ſaid there were no regiments of horſe, the troops at that time not being incorporated into a body.

Generals have no pay but when employed; but admirals are always in pay. When they are paid, their pay is in proportion to their rank; from two pounds a day to ten pounds, which is the pay of the commander in chief.

In time of war, a young gentleman who perhaps cannot get an enſigncy for aſking for, and has not 350 pounds to purchaſe one, will requeſt the colonel of a regiment in ſervice to take him as a volunteer; if accepted, he acts in the ſtation of a private ſoldier at his own expence, without pay; but yet aſſociates with the officers, and ſuch volunteer will have the firſt enſigncy in the regiment that drops, given to him, as a reward for his alacrity and readineſs to ſerve his country.

The widows of officers have penſions after their death, whether they are killed in battle or not. A colonel's widow has 50l. a year; a lieutenant-colonel's 35l. a major's 30l. a captain's 25l. a liutenant's 20l. an enſign's 15l. and a chaplain's, and ſurgeon's 20l. each.

The

The corps of engineers is a part of the artillery; their buſineſs is to contrive attacks at ſieges and defend towns when beſieged. They have the ſole conſtruction and diſpoſition of all forts, redoubts, batteries, mines, &c. the fortifying of camps and poſts; reconnoitering the enemy's works; taking plans and ſurveys of a country, diſcovering the moſt advantageous methods, for marching, retreating, attacking, or defending; building of all fortifications, magazines, and other military buildings; they ought, therefore, to be gentlemen of ſcience.

ARTILLERY, in its general ſenſe, denotes the offenſive apparatus of war, particularly of the miſſile kind. Among the French, the term was anciently appropriated to ARCHERY. In its modern acceptation, it ſignifies fire-arms, mounted on their carriages and ready for action, with their balls, bombs, granades, &c. If we take the term in its more extenſive meaning, it includes the powder, the matches, inſtruments for fire-works, the utenſils of ordnance, the machines which facilitate their motion, the vehicles over which they traverſe rivers, every thing neceſſary to them, and all that entered into the form of a train of artillery.

There is only one regiment of artillery, conſiſting of four battalions, whoſe province it is to work mortars, great guns or cannons, ſpring mines, throw bridges over rivers, and otherſuch things.

The *Men deſtined for the ſervice of artillery*, are the cannoneers, the bombadiers of every rank, and engineers of every kind, are underſtood by this term.

By *artillery* is likewiſe underſtood the ſcience which the officers of artillery ought to poſſeſs: as the properties of gunpowder: the conſtruction of warlike machines, and the management of the whole in the field.

Some time after this work was ſent to the preſs, a ſmall book was put into the compiler's hands, drawn up by Dr. Truſler. The *ſame view* ſeems to have induced the publication of that, as of the preſent compilation, From *that work* a few obſervations on the army are taken, and had it been more general in its ſubjects, and fuller in its definitions, it would have ſuperſeded the neceſſity of this pub lication.

OF THE NAVY.

LORD HIGH ADMIRAL OF ENGLAND is an officer of great truſt, in ſome ancient records called *capitanus maritimarum*. This great officer has the management of all maritime affairs, and the government of the royal navy, with power of deciſion in all maratime caſes both civil and criminal.

ADMIRAL, a great officer or magiſtrate, who has the government of a navy, and the hearing of all maratime cauſes. Though there is ſome doubt as to the origin of this officer, the moſt probable opinion is that of Sir *Henry Spelman*, who thinks that both the name and dignity were derived from the Saracens, and by reaſon of the holy wars, brought amongſt us; for admiral, in the Arabian language, ſignifies a prince or chief ruler. *Du Cange* ſays that the Sicilians were the firſt, and the Genoeſe the next, who gave the denomination of admiral to the commanders of their naval armaments. Some think it was introduced amongſt us in the reign of *Edward* I. or according to others of *Henry* III. Before the uſe of the word admiral was known, the title of *cuſtos maris* was made uſe of.

VICE ADMIRAL is one of the three principal officers of the royal navy, who commands the ſecond ſquadron, and has his flag ſet up in the foretop of his ſhip.

CAPTAIN OF A SHIP OF WAR, the officer who commands a ſhip of the line of battle, or a frigate carrying 20 or more cannon. The charge of a captain in his Majeſty's navy is very comprehenſive, as he is not only anſwerable for any bad conduct in the military government, and equipment of the ſhip he commands, but alſo for any neglect of duty, or ill management in his inferior officers, whoſe ſeveral charges he is appointed to ſuperintend and regulate.

CAPTAIN

Captain of a Ship, either of a man of war, or of a trading veſſel, is the commanding officer. In a merchant's ſhip the officer to whom the direction is committed is ſometimes called *maſter*, and in the Mediterranean the maſter is frequently called *patron*.

PILOT, from *prorita*, he who governs the prow or head, or from the old French, *pile*, ſhip, as ſome ſuppoſe. A perſon who conducts a ſhip into a road, harbour, or through intricate channels He is the ſecond perſon in the ſhip. There are two kinds, the one an officer who takes altitudes at ſea, uſes the quadrant and watches the compaſs. The other is a *coaſting pilot*, and is occaſionally called in on coaſts and ſhores unknown to the maſter.

CORPORAL of a ſhip, an officer who ſees that the ſoldiers and ſailors keep their arms neat and clean, and teaches them the uſe of arms. He has a mate under him. Corporals have the charge of ſetting the watch and centries and of relieving them.

MIDSHIPMAN, is appointed by the captain of a ſhip of war, to ſecond the orders of the ſuperior officers, and aſſiſt in the neceſſary buſineſs of the veſſel, either aboard, or a ſhore. A firſt rate man of war has 24 midſhipmen, and the inferior rates, a ſuitable number in proportion. No perſon can be appointed lieutenant, without having ſerved two years in the royal navy in this capacity, or in that of mate, beſides having been at leaſt four years in actual ſervice at ſea, either in merchant ſhips or in the royal navy.

Midſhipman is accordingly the ſtation in which a young volunteer is trained for a ſea officer. He will herein paſs through the ſeveral exerciſes, neceſſary to attain a ſufficient knowlege of the machinery, movements, and military operations of a ſhip.

A midſhipman is a ſort of naval cadet. *Cadet* is a term naturalized in our language from the French. It denotes a young gentleman ſoldier, who, to attain to ſome knowledge in the art of war, and in expectation of preferment, chooſes to carry arms as a private man.

THE STEWARD receives all the victuals from the purſer, ſees it well ſtowed in the hold; all things belonging to the ſhip's uſe are in his cuſtody, he looks after the bread, and diſtributes out the ſeveral meſſes of victuals in the ſhip.

PURSER, is an officer on board a man of war, who receives her victuals from the victualler, and is to take care that it be in good condition and well laid up. He alſo keeps a liſt of the men and boys belonging to the ſhip, and ſets down exactly the day of each man's admittance into pay, that the pay-maſter or treaſurer of the navy may iſſue out his diſburſements, and pay off the men according to the purſer's book.

THE VICTUALLER is he who furniſhes the ſhip with victuals or proviſions.

For furniſhing his Majeſty's navy with victuals, there is a victualling office on Tower-hill, managed by ſeven commiſſioners, who hale their inferior officers or ſecretaries, clerks, &c. beſides agents in different parts of the kingdom.

CLERK of a merchant's ſhip, is an officer appointed to take care that nothing be ſquandered needleſsly: he is obliged to keep a journal and an inventory of every thing in the loading of the veſſel; as the rigging, apparel, arms, proviſion, merchandiſes, the names of the paſſengers, the freight agreed on, a liſt of the crew, their age, wages, &c. The bargains, purchaſes, and ſales the ſhip makes from its departure; the conſumption of proviſion, and in ſhort every thing relating to the expence of the voyage. In ſmall veſſels the maſter or pilot does the office of clerk.

MARINES have nothing to do in working the ſhip, their duty is merely to defend it in war, and attack the enemy when fighting. There is generally a company on board each ſhip, about forty in number, under a captain and two lieutenants. And there are ſeventy companies of marines in the whole. In a ſea-fight their ſmall arms are of very great advantage in ſcouring the

the decks of the enemy, and when they have been long enough at ſea, to ſtand firm when the ſhip rocks, they muſt be infinitely preferable to ſeamen, if the enemy attempts to board, by raiſing a battalion with their fixed bayonets to oppoſe them.

Of *Lieutenant* and *Surgeon*, what has been ſaid under a former head will be ſufficient.---*Mate* the ſecond in ſubordination, as the maſter's mate.

OFFICERS of the navy are, the *treaſurer* who receives monies out of the exchequer, to pay all the charges of the navy. The *comptroller* who attends and comptrols all payments of wages, knows all the rates of ſtores, examines and audits all accounts. The *ſurveyor* knows the ſtate of all ſtores, ſees all wants ſupplied, eſtimates repairs, &c. and at the end of each voyage, audits and ſtates all accounts. The *clerk of the acts* records all orders, contracts, bills, warrants, &c. There are alſo ſeveral commiſſions of the navy.

NAVY-BILLS, or victualling bills, are bills or orders for the payment of money, iſſued by the commiſſioners of the navy on the treaſury of the navy, for ſtores purchaſed at the rate of $4\frac{1}{2}$ per cent. after ſix months from the date of their being regiſtered at the reſpective offices: and they have generally been paid off within eighteen months or two years from the time of their being iſſued.

The privileges conferred on ſailors are much the ſame as on ſoldiers; with regard to relief, when maimed, wounded, or ſuperannuated. The Greenwich hoſpital receives ſuch ſeamen as are diſabled from further ſervice, and provides for the widows and children of ſuch as are ſlain. The hoſpital is ſupported by government and by 6d. a month out of every ſeaman's wages.

No ſeaman on board his majeſty's ſhips can be arreſted for any debt, unleſs the ſame be ſworn to amount to at leaſt twenty pounds, though a ſoldier may be arreſted for a debt which extends to half the ſum.

SHIPS,

SHIPS, VESSELS, &c.

NAVY. The fleet or ſhipping of a prince or ſtate. Fleet implies a number of veſſels, going in company, whether on a deſign of war or commerce.

SHIP is a general name for all great veſſels with ſails, fit for navigating the ſea, excepting galleys, which go with oars and ſmack ſails. The invention of ſhips is very ancient, but the time uncertain. Some look on *Noah* as the firſt ſhip builder. Ships are uſually divided into three claſſes, ſhips of war, merchant's ſhips and an intermediate kind, half war half merchant; being ſuch as though built for merchandiſe yet takes commiſſions for war. Ships of war are again divided into ſeveral orders, called rates.

MERCHANT's SHIPS are eſtimated by their burthen, that is, by the number of tons they bear, each ton reckoned 20 cwt. The eſtimate is made by gauging the hold, which is the proper place of loading.

VESSEL, is a name common for all ſorts of ſhipping. High-bottomed or decked veſſels are thoſe that move only with wind and ſail, and live in all ſeas, as pinks, galleons, ſhips, &c. Flat-bottomed veſſels go both by oars and ſails.

Veſſels of war, are a three-decked ſhip, firſt and ſecond rate; a frigate, or two decked ſhip, third, fourth, and fifth rate; a one decked ſhip, ſixth rate; a bomb veſſel, a fire-ſhip, a ketch, a machine veſſel, a ſmoker.

A veſſel is ſaid to draw ten or fifteen feet of water, when it ſinks ſo deep under water, being loaded. A veſſel is ſaid to be of three or four hundred tons, when it will carry that weight, or when immerged in water it paſſes the ſpace of three or four hundred tuns of water.

The ſhape and figure of veſſels is of great importance as to their motion and ſailing.

A MAN

A MAN OF WAR, firſt rate, has its gun-deck from 159 to 174 feet in length, and from 44 to 50 feet broad; contains from 1313 to 1882 tons; has from 706 to 800 men; and carries from 96 to 110 guns.

A FRIGATE is a two-decked ſhip, of the third, fourth, and fifth rate. Third rates have their gun-decks from 153 to 165 feet long; and from 37 to 40 broad; they contain from 871 to 1262 tons carry from 389 to 476 men; and from 64 to 80 guns.

The other rates are proportionably leſs. The ſixth rates have their gun-decks from 87 to 95 feet long and from 22 to 25 feet broad; they contain from 152 to 256 tons, carry from 50 110 men, and from 16 to 24 guns.

New built ſhips are much larger and better than the old ones of the ſame rate; whence in the double numbers, the larger expreſs the proportions of the new built ſhips; the leſs thoſe of the old ones.

YATCHT or Yatch, from the Dutch *Iatcht*, ſignifying hunting, a kind of veſſel commodiouſly contrived and adorned, to ſuit it to ſtate paſſengers, &c. It is furniſhed with maſts and ſails, has one deck, carrying from 4 to 12 guns, with from 20 to 40 men; burden from 30 to 160 tons. They are uſed for running and making ſhort trips. The Dutch yachts are chiefly uſed on their rivers and canals.

BRIGANTINE, a ſmall, flat, open veſſel, goes with ſails and oars; and is either for fighting or giving chace. Brigantines are principally uſed by the *Corſairs*, all the hands on board being ſoldiers, and each having his muſket ready under his oar. There are uſually 12 or 15 benches on a ſide for the rowers, a man and an oar to each bench. *Corſairs* are pirates particularly in the Mediterranean. Who plunder merchants' veſſels without commiſſion from any prince. A farther deſcription is given by a different author, as follows.

BRIG, or Brigantine, a merchant's ſhip, with two maſts. This term is not univerſally confined to veſſels of

of a particular conſtruction, or which are maſted and rigged in a manner different to all others. It is variouſly applied by the mariners of different European nations, to a peculiar ſort of veſſel of their own marine.

Among Britiſh ſeamen this veſſel is diſtinguiſhed by having her main ſails ſet nearly in the plane of her keel; whereas the mainſails of larger ſhips are hung athwart, &c.

SLOOPS or ſhallops are tenders on the men of war, about 60 tons, and carry about 30 men. They are light, ſmall veſſels, with only a ſmall main maſt, foremaſt, and lug-ſails to hale up and let down, on occaſion.—They are commonly good ſailors.

FIRE-SHIPS are filled with artificial fire-works and ſent in amongſt the enemies ſhips.

A BILANDER is ſeldom above 24 tons and can lie near the wind.

CUTTER, a ſmall veſſel, commonly navigated on the Engliſh channel, furniſhed with one maſt, and rigged as a ſloop. Many of theſe are uſed in an illicit trade.

HULKS are large veſſels, having their gun-decks from 113 to 150 feet long, and from 30 to 40 feet broad: they will carry from 400 to 500 tons.

A HULK is an old ſhip cut down to the gun-deck, and fitted with a large wheel for careening.

HOY; a ſmall veſſel or bark, whoſe yards are not acroſs, nor the ſails ſquare, like thoſe of ſhips, but the ſails like a mizzen, ſo that ſhe can ſail nearer the wind, than a veſſel with croſs ſails can do.

BOMB-VESSELS have ſometimes three maſts and ſquare ſails, but alſo often ketch-faſhion, with one maſt and mizzen.

BOMB-

BOMB-KETCH is for the uſe of mortars at ſea, it is a ſmall veſſel ſtrengthened with large beams.

SMACKS are ſmall veſſels with but one maſt, ſometimes they are employed as tenders on a man of war; and are alſo uſed for fiſhing upon the coaſts.

CARTEL, an agreement between two ſtates, for the exchange of their priſoners of war. Cartel-ſhips, is one commiſſioned in time of war to exchange the priſoners of any two hoſtile powers, &c. The officer who commands her carries no cargo, ammunition, or implements of war, except a ſingle gun for firing ſignals.

GALLEY is a low-built veſſel, going with oars and ſails, chiefly uſed by the ſtates bordering on the Mediterranean. Galleys have uſually twenty-five or thirty benches of oars on each ſide, and four or five galley-ſlaves to each bench. The galley carries a large gun, two baſtard pieces, and two ſmall pieces. It is uſually from 20 to 22 fathoms long, three broad, and one deep, and has two maſts, viz. a main maſt, and a fore maſt, which may be ſtruck or lowered at pleaſure.

CONVOY ſignifies one or more veſſels of war, appointed to conduct a fleet of merchant's ſhips, ſerving as a watch and ſhelter from the inſults of enemies; though ſometimes by a convoy is implied the fleet of merchant ſhips bound to any particular part or place of rendezvous.

SQUADRON of ſhips, a diviſion or part of a fleet commanded by commodore, or by a rear or vice-admiral. The number that forms a ſquadron is not fixed. A ſmall number in a body and under one commander may make a ſquadron. If the ſhips are numerous they are ſometimes divided into three ſquadrons, and each ſquadron may be again divided into three diviſions.

PRIVATEERS, are a kind of private men of war the perſons concerned wherein adminiſter at their own coſt,

coſt a part of the war, by fitting out theſe ſhips of force, and providing them with all military ſtores; and inſtead of pay they have leave to keep what they take from the enemy, allowing the admiral his ſhare, beſides theſe private commiſſions, that are ſpecial commiſſions for privateers granted to commanders of ſhips, who take pay, who are under a marine diſcipline; and if they do not obey their orders may be puniſhed with death. Ships taken by privateers were to be divided into five parts; four parts whereof to go to the perſons intereſted in the privateer, and the fifth to his majeſty, and as a farther encouragement, privateers deſtroying any French man of war, or privateer, ſhall receive 10l. for every piece of ordnance in the ſhip ſo taken. By a particular ſtatute lately made, the commiſſioners of the admiralty may grant commiſſions to commanders of privateers, for taking ſhips, &c. which being adjudged a prize, and a tenth part is paid to the admiral.

BARGE, a kind of ſtate or pleaſure boat, or for the purpoſe of merchandiſe, uſed chiefly in the navigation of rivers. Barges have various names according to their particular uſes; as a company's barge, a royal barge; a Severn trow; a ware barge; a weſt country barge.

CANOE, a veſſel or boat uſed among the Indians, made of the trunk of a tree hollowed; or ſeveral pieces of the bark put together. The ſmall canoes are very narrow, have room for one perſon only in breadth, and ſeven or eight lengthwiſe. The largeſt are made of a ſhort ſilk graſs, or ruſhes. But now commonly the canoes are rowed with paddles, differently formed and managed to ours. The rowers, who are generally American ſavages, are very expert in managing and balancing their canoes. When they come near a waterfall, or when they want to croſs over land from one river to another, they carry their canoes on their heads.

The inhabitants of Greenland, Otaheite, Hudſon's Bay, &c. have canoes larger and very different from the above.

FIRE

FIRE ARMS AND IMPLEMENTS OF WAR.

ORDNANCE; a general term for all ſorts of great guns or cannon, mortars, &c. uſed in war. Ordnance in England is diſtinguiſhed into two kinds, viz. field pieces, which are from the ſmalleſt to twelve pounders, and cannon of battery, which are from a culverin to a whole cannon.

THE ORDNANCE OFFICE is the ſtanding grand magazine of arms and inſtruments of war, uſed as well by ſea as land, not only for thoſe in the tower, but in all the garriſons and forts, in Great-Britain.

The officers of the ordnance are the maſter-general, and under him is a lieutenant-general of the ordnance; and next the ſurveyor-general, under him is the clerk of the ordnance, with ſome others.

CANNON, in war, a military engine, or fire arm for throwing iron, lead or ſtone bullets, by force of gunpowder.

The word ſeems derived from the Italian *Cannone*, an augmentation of *canna* cane; becauſe a cannon is long, ſtreight and hollow like a cane.

The firſt cannons were called *Bombardæ*, from *Bombus*, on account of their noiſe.

The parts and proportions of cannon about eleven feet long, are, its barrel or cavity, nine feet, its feulerum or ſupport fourteen; and its axis ſeven; the bore, or diameter of the mouth ſix inches, and its weight thirty three pounds and one third, the metal about the mouth two inches thick and at the breech ſix. It weighs above five thouſand ſix hundred pounds; its charge is from eighteen to twenty pounds. It carries point blank ſix hundred paces; and loads ten times in an hour, ſometimes fifteen; in a day one hundred and twenty times. Its bed fifteen feet broad, and twenty long, for the rebound. It requires twenty horſes to draw it.

Larrey makes braſs cannon the invention of *J. Owen*, and ſays the firſt known in England, were in 1535. Cannons, however he owns, were known before, and obſerves that at the battle of Creſſi, in 1346, there were five pieces of cannon in the Engliſh army; which were the firſt that had been ſeen in France.—*Mezeray* adds, that king *Edward* ſtruck terror into the French army, by five or ſix pieces of cannon, it being the firſt time they had ſeen ſuch thundering machines.

Cannons are made cylindrical, that the motion of the ball might not be retarded in its paſſage; and that the powder, when on fire, might not ſlip between the ball and the ſurface of the cannon, which would hinder its effect. *Wolfius* would have the cannon always decreaſe, towards the mouth or orifice, becauſe the force of the powder always decreaſes, in proportion to the ſpace through which it is expanded. The new cannons, after the Spaniſh manner, have a cavity, or chamber at the bottom of the barrel, which helps their effect. A cannon is found to recoil two or three paces after exploſion, which ſome account from the air's ruſhing violently into the cavity, as ſoon as it is diſcharged of the ball; but the real cauſe is, the powder's acting equally on the breech of the cannon and the ball.

Cannons are diſtinguiſhed from the diameters of the balls they carry, but this diſtinction varies in different nations. The proportion of their length to their diameter, depends rather on experience, than any reaſoning *a priori*, and has been accordingly various, in various times and places, the rule is, *that the gun be of ſuch a length, as that the whole charge of powder be on fire before the ball quit the piece.* If it be made too long, the quantity of air to be driven out before the ball, will give too much reſiſtance to the impulſe; and that impulſe ceaſing, the friction of the ball againſt the ſurface of the piece, will take off ſome of its motion.—Formerly cannons were made much longer than at preſent; till ſome made by chance two feet and a half feet ſhorter than ordinary, taught them that the ball moves with a greater impetuoſity through a leſs ſpace than a larger. This *Guſtavus*, king of Sweden proved

by

by experience in 1524, when an iron ball forty-eight pounds weight, was found to go farther from a new ſhort cannon, than another ball of ninety-ſix pounds, out of an old, longer piece; whereas, in other reſpects, it is certain the larger the bore and ball the greater the range.

For the metal of cannons, it is either iron, or which is more uſual, a mixture of copper, tin, and braſs; the tin is added to the copper to make the metal more denſe and compact, ſo that the better or heavier the copper is, the leſs tin is required. Some to a hundred pounds of copper, add ten of tin, and eight of braſs, others ten of tin, five of braſs, and ten of lead. *Braunius* deſcribes a method of making cannon of leather, on occaſion, and it is certain the Swedes, made uſe of ſuch in the long war of laſt century, but theſe burſt too eaſily to have much effect. It is found by experience that of two cannons of equal bore, but different lengths, the longer requires a greater charge of powder than the ſhorter, in order to reach the ſame range. The ordinary charge of a cannon, is for the weight of its gun-powder, to be half that of its ball. After each thirty diſcharges, the cannon is to be cooled, with two pints of vinegar, mixed with four of water, poured into the barrel, the touch hole being firſt ſtopped.

MORTAR-PIECE, a ſhort piece of ordnance, thick and wide, proper for throwing bombs, carcaſſes, ſhells, ſtones, &c.

There are two kinds of mortars; the one hung or mounted on a carriage with low wheels, after the manner of guns, called pendent or hanging mortars. The other fixed on an immoveable baſe, called ſtanding mortars. At the head of the bore, or chaſe of the mortar, is the chamber, for the charge of powder. This is uſually made cylindrical, all but the baſe, which they make hemiſperical, though ſome of the latter engineers prefer ſpherical chambers; as the ſurface of thoſe being leſs, under equal capacities, make leſs reſiſtance to the gun-powder.

The thickneſs of the mortar about the chamber is to be much greater than about the chaſe, by reaſon the

gunpowder makes a much greater effort about the chamber, than elſewhere. The diameter of the chamber to be much leſs than that of the bore, by reaſon bombs, ſhells, &c. are much lighter than bullets of equal diameters; and conſequently, leſs powder ſuffices.

To charge or load a mortar: the proper quantity of gunpowder is put into the chamber, and if there be any vacant ſpace, they fill it up with hay, ſome chooſe a wooden plug. Near this they lay a turf, ſome a wooden tampion fitted to the bore of the piece, and laſtly the bomb, taking care that the fuſee be in the axis thereof, and the orifice turned from the muzzle of the piece. What remains is to be filled up with hay, ſtraw, turf, &c. ſo as the load may not be exploded without the utmoſt violence.

The quantity of gunpowder to be uſed, is found by diving the weight of the bomb by 30. Though this rule is not always to be ſtrictly obſerved.

MUSKET, a fire arm borne on the ſhoulder and to be fired by the application of a lighted match. The length of the muſket is fixed to three feet eight inches, from the muzzle to the touch-pan, and its bore is ſuch as may receive a ball of ſixteen to the pound.

Muſkets were anciently borne in the field by the infantry, at preſent they are little uſed, fuſees or firelocks having taken their place. The term *muſketoon* was given to a muſket ſhorter and thicker than the ordinary muſkets, and it is fired by the colluſion of flint and ſteel, whereas the former kind of muſkets was fired with a match. Its bore is a thirty-eighth part of the length, and five ounces of iron, or ſeven and a half of lead, with an equal quantity of powder.

HALBERT, is a weapon conſiſting of a ſhaft or ſtaff five feet long with a ſteel head, ſomewhat in manner of of a creſcent. The word is formed of the German, *hal*, hall, and *bard* an hatchet. This was anciently a common weapon in the army, and it is ſtill carried by the ſergeants of foot and dragoons. It was called the Daniſh axe, becauſe firſt borne by the Danes, from

from the Danes it paſſed to the Scots, from thence to the Engliſh, and afterwards to the French.

BAYONETS are of great uſe to the dragoons and fuſileers, after they have ſpent their powder and ball. It is a kind of dagger made lancet faſhion, and made to fix on the end of the muſket. It is ſo well known as to need no deſcription.

CARABINE a fire arm ſhorter than a muſket, carrying a ball of twenty-four in the pound, borne by the light horſe, hanging at the belt over the right ſhoulder. The barrel is two feet and a half long, and is ſometimes furrowed ſpirally within, which is ſaid to add to the range of the piece, *carabineers* are regiments of light horſe carrying longer carabines than the reſt, and ſometimes uſed on foot.

PISTOL, is ſaid to have taken its name from *Piſtoya*, a city in Italy, where it was firſt made. This little fire arm, which is well known, is ſometimes carried at the ſaddle bow, or in the pocket.

POINARD, a kind of dagger or ſhort ſword.

BOMB, from *bombus*, a hollow iron ball or ſhell, thrown out of a mortar. Bombs are of different magnitudes. One of 17 inches in diameter, will contain about 48lbs. of gunpowder, and will weigh 490lbs. The thickneſs of the metal may be one tenth or more of the whole diameter. In a bomb there is an aperture or vent for a fuſee or wooden tube filled with combuſtible matter.

GRANADA or Granado, being filled with grains of powder. The compoſition of a granado is the ſame as that of bombs, only leſs, and caſt with the hand.---They uſually weigh about 3lbs. and are about the bigneſs of an iron bullet. The common, or hand granado's are either of iron, tin, wood, paſteboard, &c.---They are filled with ſtrong powder and lighted with a fuzee.

BULLET ; an iron or leaden ball, wherewith fire arms are loaded. There are ſeveral kinds, *chain bullets*, conſiſt of two balls, joined by a chain three or four feet apart. *Two headed bullets* are two halves of a bullet, joined by a bar or chain, chiefly uſed for cutting cords, cables, ſails, &c. called alſo chain-ſhot. *Branch bullets* are two balls joined by a bar of iron five or ſix inches apart. *Hollow bullets* are ſhells made cylindrical, with a fuſee at one end. *Red bullets*, are made ſo by being heated in a forge, in order to ſet fire to places where combuſtible matters are found.

Bullets are caſt in iron moulds, conſiſting of two concave hemiſpheres, with a handle, whereby to hold them, and between them is a hole called the gate, at which to pour in the melted metal.

SHOT ; in the military art, includes all ſorts of ball, or bullets for fire arms, from the cannon to the piſtol.

Thoſe for cannon are of iron, thoſe for muſkets, carabines, and piſtols, are of lead.

Shot, for ordnance, eſpecially in the ſea ſervice, are of ſeveral ſorts, as round ſhot bullets fitted to the bore of the piece.

Bar ſhot, is two bullets, or rather half bullets, joined together by an iron bar, ſerving to cut down maſts, ſails, &c.

Shot, for fowling, is otherwiſe called hail, by reaſon of its figure and ſize.

The method of caſting it is as follows. The lead being melted, ſtirred, and ſkimmed, a quantity of powdered yellow orpiment is ſtrewed in it, as much as will lie on a ſhilling to 12 or 15lbs. of lead. The whole being well ſtirred the orpiment will flame.

This done, a copper plate, hollow in the middle and three inches in diameter, bored through with 30 or 40 ſmall holes, according to the ſize of the ſhot, is placed on an iron frame over a tub of water, four inches above the water ; the hollow part is to be very thin. On this plate are laid burning coals, to keep the melted lead in fuſion. The lead is now poured gently with a ladle, on the middle of the plate, and it will make its way through

through the bottom of the plate into the water, in round drops. Great care is taken to keep the lead on the plate in its proper degree of heat; if too cold, it will ſtop the holes, and if too hot the drops will crack and fly.

The ſhot, thus made, are dried over a gentle fire, always ſtirring them that they do not melt, this done, the greater are ſeparated from the ſmaller, by paſſing them through ſieves for that purpoſe.

GUNPOWDER is aſcribed to a chymiſt, who having put ſome of the compoſition in a mortar, and covered it with a ſtone, it happened to take fire and blow up. But *when* it was really firſt invented, or by *whom* ſeems to be ſtill a matter of uncertainty. *Roger Bacon*, it is clear, knew of it, from a treatiſe of his publiſhed in 1216. "You may, ſays he, raiſe thunder and lightning at pleaſure, by only taking *ſulphur*, *nitre*, and *charcoal*, which ſingly have no effect, but mixed together and confined cauſe a noiſe and exploſion greater than thunder."

It is to this powder or compoſition of ſalt-petre, ſulphur and charcoal, that the moderns owe all the effect of guns, ordnance, &c. and on this depends their military art.

The proper *preparation of gunpowder* depends on the proportions of the three ingredients. When theſe are determined each muſt be reduced to a powder and mixed in a mortar with ſpirits of wine or water, and thus pounded for twenty-four hours together. It muſt be wetted frequently, or it will take fire. It muſt be then preſſed through a ſieve, by which it becomes formed into little grains, and when dry the powder is complete.

The *effect* of gunpowder Sir Iſaac *Newton* accounts for thus, the charcoal and ſulphur eaſily take fire, and kindle the nitre, the ſpirit of the nitre being thereby greatly ratified into vapour ruſhes out with an exploſion much after the ſame manner as vapour of water ruſhes out of an æolipile.

The *exploſion* of gunpowder ariſes, therefore from the violent action of the mixture, which being quickly

and

and vehemently heated, is rarified and becomes ſo hot as to ſhine and appear in the form of flame.

All the *force* and *effect* of gunpowder is aſcribed to the ſpring or elaſticity of the air, incloſed in the ſeveral grains thereof: the powder itſelf only ſerving to light a fire which may put the air in action; after which the whole is done by the air alone.

The *kinds* of powder are *cannon powder*, *muſket powder*, and *piſtol powder*, which kinds depend only on the different proportions of the ingredients.

White powder is made with *ſawduſt of elder*, &c. inſtead of charcoal.

BOW.—The bow is the moſt ancient and the moſt univerſal of all weapons. It has been found to obtain among the moſt barbarous and remote people.

The Laplanders, who ſupport themſelves almoſt entirely by hunting, have an art of making bows, which we in theſe improved parts of the world, have never arrived at. Their bow is made of two pieces of tough and ſtrong wood, ſhaved down to the ſame ſize and then flatted on each ſide: the two flat ſides of the pieces are brought cloſely and evenly together, and then joined by means of a glue ſuperior in ſtrength to any which we have. The two pieces, united in this manner, will never ſeparate; and the bow is of much more force to expel the arrow, than it could poſſible have been, under the ſame dimenſions, if made of only one piece.

Among the ancients the *bow-ſtring*, was made of horſes hair; though *Homer*'s bow-ſtrings are frequently made of hides cut into ſmall thongs.

The ancient bows were compoſed of *wood*, and ſome of *horn*, as appears from *Homer*.

The Indians ſtill retain the bow. In the repoſitory of the *royal ſociety* we ſee a bow two yards long. The *Sythian* bows were diſtinguiſhed from thoſe of other nations by their incurvation, being ſo great as to form an half moon, or ſemi-circle.

CROSS BOW, is alſo called *arbaleſt*; and conſiſts of a ſteel bow, ſet in a ſhaft of wood, furniſhed with

with a ſtring and a trigger. It ſerves to throw bullets, large arrows, darts, &c. The ancients had machines for throwing many arrows at once.

ARCHERY; the art of ſhooting with a bow and arrow. In moſt nations, the bow was anciently the principal implement of war, and by the expertneſs of the archers alone was often decided the fate of battles and of empires. In this iſland, archery was greatly encouraged in former times, and the Engliſh archers became the beſt in Europe, and procured them many ſignal victories.

The *Artillery company* of London, are the remains of the ancient fraternity of bow-men or archers. Artillery (*artillérie*) is a French term ſignifying *archery*. *William* the Conqueror had a conſiderable number of *bow-men*, at the battle of Haſtings.

The long bow, maintained its place in our armies, long after the invention of fire arms. And it ſtill continues to be uſed as a manly exerciſe in Great Britain. There are ſeveral ſocieties of archers in England, as the *Woodmen of Arden*, the *Toxophilite*, &c. and the royal company of archers in Scotland.

As to the *diſtance* to which an arrow can be ſhot with a long bow, with the beſt elevation of 45 degrees, that muſt neceſſarily depend much both upon the ſtrength and flight of the archer; but in general, the diſtance was reckoned from eleven to twelve ſcore yards. There is a tradition, that an attorney of Wigan, in Lancaſhire, (named *Leigh*) ſhot a mile in three flights, but it mentions that he placed himſelf in a very particular attitude, which cannot be uſed commonly in this exerciſe. The buts for exerciſe are uſually placed about 220 yards diſtance.

In former times, great victories have been gained, without the leaſt aſſiſtance from the men-at-arms; particularly, the deciſive victory over the Scots, at Homildon, 1402. In that bloody battle, the men-at-arms did not ſtrike a ſtroke, but were mere ſpectators of the valour and victory of the archers. The Earl of *Douglas*, who commanded the Scotch army, enraged to ſee his men falling thick around him by ſhowers of

arrows,

arrows, and truſting to the goodneſs of his armour (which had been twelve years in making) accompanied by about eighty lords, knights, and gentlemen, in complete armour ruſhed forward, and attacked the Engliſh archers ſword in hand; but he had ſoon reaſon to repent his raſhneſs. The Engliſh arrows were ſo ſharp, and ſtrong, and diſcharged with ſo much force, that no armour could repel them. The Earl of *Douglas*, after receiving five wounds, was made priſoner; and all his brave companions were either killed or taken.

Edward III iſſued an order, to the *ſheriffs* for providing 500 white bows, and 500 bundles of arrows, for the then intended war againſt France. Similar orders were repeated in the following years; with this difference only, that the ſheriff of *Gloceſterſhire* was directed to furniſh 500 *painted bows*, as well as the ſame number of *white*. The famous battle of *Creſſy* was fought four years after, in which our chronologers ſtate that we had 2000 archers.

The regulation of the Iriſh ſtatue of *Edward* IV. that the bow ſhould not exceed the height of the man, is allowed by archers to have been well conſidered; and the arrow ſhould be half the length of the bow.

Arrows were reckoned by *ſheaves*, a *ſheaf* conſiſting of 24 *arrows*. They were carried in a quiver called alſo an arrow caſe.

PART FIFTH.

EXPLANATION

OF VARIOUS

ARTS and *SCIENCES*, and *TERMS*.

ART, AND SCIENCE, are, words of familiar uſe, and great ſignificance, but, not always underſtood: philoſophers have long laboured to explain and aſcertain their notion and difference.

To ſcience, then ſeem to belong ſuch things as men may diſcover by the uſe of ſenſe and reaſoning: whatever the mind deſcribes in virtue of that faculty whereby we perceive things and their relations, is matter of ſcience: ſuch are the laws of nature, the affection of bodies, the rules and criterions of wright and wrong, truth and error, the properties of lines and numbers, &c. Science, in effect, is the reſult of reaſon and ſenſe, in their general or natural ſtate, as imparted to all men, and not modified, or circumſtantiated by any thing peculiar in the make of a man's mind, the objects he has been converſant among, or the ideas he has preſent to him. In fine, ſcience is no other than a ſeries of deductions, or concluſions, which every perſon, endued with thoſe faculties, may, with a proper degree of attention, ſee, and draw: and a ſcience, i. e. a formed ſcience is no more than a ſyſtem of ſuch concluſions, relating to ſome one object, orderly and artfully laid down in words. Thus, a perſon who has all the ideas expreſſed in *Euclid's* definitions, and ſees the immediate connection of thoſe in his axioms; which no man, acquainted with his language, can be ſuppoſed without: may be ſaid to have it in his power, with attention and induſtry, to form all the theorems, and problems

problems that follow: He has nothing to do, but to range thoſe ideas orderly in his mind, compare them together, one by one, in all their changes, and put down the immediate relations obſerved in the compariſon.

To art, on the other hand, belong ſuch things as mere reaſon would not have attained to; things which lie out of the direct path of deduction, and which require a peculiar caſt, or turn of mind, to ſee or arrive at.

Thoſe things may be ſaid to belong to *ſcience*, which we only ſee, or perceive; which flow from the nature and conſtitution of things, by the ſole agency of the author thereof; ſubſervient only to his general purpoſes; excluſive of any immediate agency, or intervention of ours. And on the contrary, thoſe things belong to *art*, wherein ſuch ſcience or perception is further modified, and applied by us, to particular purpoſes and occaſions of our own.

The whole, therefore, ends in this, that ſcience ariſes from a natural principle, art from a moral one; or even, as moral matters are alſo, in one ſenſe, natural, ſcience may be ſaid to be of *divine* original; art of *human*.

To make theſe terms yet plainer, to the young capacity, *art* and *ſcience*, are yet further defined as follows.

The term art is principally uſed for a collection of *rules precepts*, *inventions* or *experiments*; in this ſenſe *art* is oppoſed to *ſcience*. The ſchoolmen define it a habit of the mind preſcribing rules for the production of certain effects. Lord *Baron* defines it a proper diſpoſal of the things of nature by human thought and experience, ſo as to make them anſwer the deſigns and uſes of mankind.

Nature is ſometimes free, and manifeſts herſelf in a regular order; ſometimes irregular and diſorderly; at other times ſhe is faſhioned and ſubdued by *human ſkill* and *induſtry*; and this laſt is what we call *art*.—In this ſenſe *art* ſtands oppoſed to *nature*. *Art* is alſo uſed for *ſcience* or *knowledge* reduced to *practice*.

Liberal

Liberal Arts, are thoſe that are noble and ingenuous, and in which the *mind* is chiefly employed. Such are *Poetry*, *Painting*, *Muſic*, *Grammar*, *Rhetoric*, *Architecture*, *&c.*

Mechanical Arts, are thoſe wherein the *hand* and *body* are more concerned and are cultivated for the profit they bring with them. Such are *Weaving*, *Turnery*, *Maſonry*, *Clock-making*, *&c.*

Science; implies ſomething founded on *ſelf-evident* principles, or demonſtration. Science is alſo more particularly uſed for a formed ſyſtem of any branch of knowledge, comprehending the doctrine, reaſon and theory of the thing, without any immediate application thereof to any uſes or offices of life. In this ſenſe the word is uſed in oppoſition to *art*. The *preciſe notion*, however, of an art, or ſcience, and their juſt adequate diſtinction, ſeem not yet well fixed.

OCCULT SCIENCES.—Theſe are *Magic*, *Necromancy*, *Cabbala*, *&c.*

Magic is a ſcience which teaches to perform wonderful effects. The ancient *Magi*, from whom this word is derived, engaged themſelves in Aſtrology, Divination, Sorcery, &c. and the term magic in time became odious. It is now uſed to ſignify a diabolical kind of ſcience. *Necromancy* is the art, which profeſſes communication with devils, calling up the dead and extorting anſwers from them. *Cabbala* a miſterious kind of ſcience ſaid to be delivered by revelation to the ancient Jews. All the words, terms, magic figures, numbers, letters, charms, &c. uſed in the Jewiſh magic may be termed cabbala.

It is alſo applied to the abuſe which the Viſionary make of texts of ſcripture for diſcovering futurity, by the combination of words, letters, and numbers in the ſacred writings.

PRIMUM MOBILE in the ptolemaic aſtronomy, is the ninth and higheſt ſphere of the heavens, whoſe centre is the *Earth*.

This,

This, as they falſly ſuppoſed, contained all the other ſpheres within it, and became the *firſt mover*, carrying all the lower ſpheres round along with it; whereby they revolved in 24 hours. But the diurnal motion of the planets is now better accounted for.

Primum Mobile, is alſo often uſed to imply a *prime cauſe* or *firſt mover*, without any reference to Ptolemaic Aſtronomy.

MORAL CAUSES imply all circumſtances which are fitted to work on the mind as *motives* or *reaſons*, and which render a peculiar ſet of manners habitual to us.

Such are the *nature of government: the revolution of public affairs*; the *plenty* or *penury* in which the people live. The ſituation of the nation with regard to its neighbours; and above all the courſe of education, and the example of parents and companions.

PHYSICAL CAUSES.—By this we mean thoſe qualities of the *air* and *climate*, which are ſuppoſed to work inſenſibly on the temper, by altering the tone and habit of the body; for by thus giving a particular complection theſe cauſes will have a general influence on the manners.

PNEUMATICS, in the ſchools, is frequently uſed for the doctrine of ſpirits; as God, angels, and the human mind.

In this ſenſe it is the ſame with *Metaphyſics*. But *Pneumatics* is more commonly uſed among us, for the doctrine of the air; or the laws wherein that fluid is condenſed, rarefied, gravitates, &c.

Under the head of pneumatics, are conſidered the atmoſphere its elaſticity, gravity, and rarefaction. The inſtruments which are uſed herein are the barometer, thermometer, air-pump, &c.

MECHANICS; a mixt mathematical ſcience, which conſiders *motion* and *moving powers*; their *nature* and *laws*; with the *effects* thereof, in machines.—ſee *Mechanical Philoſophy*.

Mechanics

Mechanics conſiders the motion of bodies ariſing from gravity; and alſo the application of the mechanic powers. The mechanic powers are the balance, lever, wheel, pully, wedge and ſcrew.

OPTICS, is properly the ſcience of *viſion*, treats of *ſight* in the general; and ſhews why objects appear *greater* or *ſmaller* more *diſtinct*, or more *confuſed*, *nearer*, or *more remote*. All the rules of *perſpective* have their foundation in *optics*.

On *Optics*, the ancients formed conjectures without foundation; but the moderns purſued a better method, and diſcovered what cauſes produced ſuch and ſuch effects, and what cauſes and effects were neceſſarily linked together. Proceeding thus the ſagacious *Newton* found out the nature of light, in a manner before unknown to mankind. The inſtruments commonly uſed are the microſcope, teleſcope, camera obſcura, mirror, lens, priſm, &c. As viſion is the moſt uſeful, as well as the moſt delightful ſenſe we have; ſo the ſcience of optics which teaches the improvement and perfection of this ſenſe muſt be the moſt valuable of any.

PHONICKS, the doctrine, or ſcience, of ſounds; —*Phonicks* may be conſidered as an art, analogous to opticks;—*Phonicks* is conſidered both with regard to the *object*, the *medium*, and the *organ*.

As to the *object*, ſound, it may be improved both with regard to the begetting, and the propagating of ſounds:

The firſt, in ſpeaking, or pronouncing, in whiſtling, or ſinging, or hollowing, or luring, which are all diſtinct arts and all improvable. The *ſecond* by the *poſition* of the ſonorous body.

With regard to the *medium*, phonicks may be improved by the thinneſs thereof, and by the ſonorous body being placed near a ſmooth wall, either plain or arched, whence the theory of whiſpering places.

Add to theſe, that by placing the ſonorous body near water its ſound is mollified; that by placing it on a plain, the ſound is conveyed to a greater diſtance than on uneven ground.

As to the *organ*, the ear: it is helped by placing it near a wall, (eſpecially at one end of an arch, the ſound beginning at the other;) or near the ſurface of water, or of the earth.

And by inſtruments, as the ſpeaking trumpet.

Alſo by an inſtrument to help weak ears, as ſpectacles do eyes; by an inſtrument to take in vaſtly remote ſounds, as teleſcopes do objects; by a microphone, or magnifying ear-inſtrument; polyphone or multiplying ear-inſtrument.

Cataphonicks, or reflected hearing, may be improved by ſeveral kinds of artificial echoes; for in general, any ſound falling either directly or obliquely, on any denſe body of a ſmooth ſurface, whether plain or arched, is beat back again or reflected, i. e. does echo more or leſs.

HYDROSTATICS.—The doctrine of gravitation in *fluids*; or that part of mechanics which conſiders the *weight* or *gravity* of fluid bodies, particularly *water*; and alſo of *ſolid bodies* immerged therein. Mr. *Boyle* has alſo applied hydroſtatics to examine and prove the goodneſs and purity of metals, minerals, and other bodies. The oldeſt writers on this ſubject are *Archimedes* and *Butour*; modern writers have laid down the doctrines more amply. See Sir *Iſaac Newton*'s ſecond book of his *Philoſoph. Nat. Princ. Math.*

CHRONOLOGY is that ſcience that teaches us to *adjuſt paſt tranſactions to their proper times*: to be well and intimately acquainted with this branch of knowledge, to be able to ſettle the chronology of ancient or modern hiſtory, with ſufficient exactneſs, is of conſiderable importance to the young ſtudent.

Aſtronomy and *Chronology* have ſuch an inſeparable dependance upon each other, that without a conſiderable inſight into the former, it is impoſſible to make any great advances in the knowledge of the latter.—To be in a capacity to trace the periods of paſt events, with the accuracy of a *Scaliger*, an *Uſher*, a *Prideaux*, &c. will require more ſkill in numbers and geometry,

and

and in the courſes of the heavenly bodies, than is expected from you, but you muſt not be totally unacquainted with it.

It is to aſtronomy that we owe the regular diſpoſition of our time; that we learn the true meaſure of the year, and can give an account of actions according to the exact order of time in which they happened.

The fabulous and uncertain accounts of time amongſt the ancient Greeks and Romans, were in a great meaſure owing to their confuſed notions of the *Solar* and *Lunar* year.

Some little knowledge in chronology may and *muſt* be attained, in order to make any regular progreſs in learning. To pretend to read hiſtory, the ſource and treaſure of civil as well as ſacred knowledge, without attending to its chronology, would be to little or no purpoſe: it is to chronology, that hiſtory owes its uſe and beauty; but without it, it is a mere chaos, a jumble of words and facts heaped together, that can neither be read with pleaſure or advantage.

GEOGRAPHICAL enquiries are eaſy and diverting. Without ſome ſkill in geography, it will be impoſſible for you to read the hiſtorical parts of learning with any tolerable advantage. Chronology and geography have been looked upon as the two eyes of hiſtory; if theſe ſhine dim, hiſtory muſt be a very obſcure entertainment; without theſe helps it lies in confuſion, is only a heap of indigeſted matter, flat and inſipid, and will neither profit nor delight in reading; it is *time* and *place* that give life as well as beauty.

But with the aſſiſtances of geography and chronology, what an exceeding ſatisfaction muſt it be to travel through the various countries of the univerſe, to ſee the different manners and cuſtoms of mankind, and to view the places where great men lived, and great actions were performed! *Tully*, ſpeaking in the perſon of *Atticus*, tells us that he had a much higher pleaſure at Athens in recollecting the great men, which that famous city had bred, in ſeeing their ſepulchres and diſcovering their places, where they had lived, walked and

and held their diſputations, than in viewing the city itſelf, or the moſt magnificent curioſities it afforded.—And though in our geographical ſtudies we do not actually ſee or tread upon the ground, where the ancient heroes of diſtinction either lived, were buried, or perſonally engaged in battle; though the niceſt deſcription of places may not poſſibly afford a ſatisfaction equal to that, which travellers tell us they have felt upon ſuch occaſions, yet ſtill the pleaſure of traverſing and inſpecting the univerſe in a geographical method is wonderfully great, and will amply reward the pains of the moſt polite ſtudent.

HISTORY is, ſtrictly ſpeaking, an account of *paſt tranſactions*, related with ſuch important circumſtances as are proper to be tranſmitted to poſterity. This branch of literature is a noble accompliſhment, and truly worthy the ſtudy of a gentleman. It will enrich his capacity with the valuable treaſures of antiquity, and by leading him into the policy and cuſtoms, the religion and laws, the learning, and all the uſeful acquiſitions of the ancient world, will teach him the experience of ages. It will ſhew him the riſe and decay of ſtates, the methods that led to their glory, and the miſcarriages that contributed to their ruin.

Hiſtory puts a man in a capacity as it were of recalling time, and contracting an intimacy with the moſt ancient heroes of diſtinction. It gives him an opportunity of admiring their virtues, and deteſting their vices; it ſhews him the path to true greatneſs, and points out the ſteps by which the memory of his anceſtors became honourable or diſhonourable amongſt mankind.

NATURAL PHILOSOPHY is that ſcience that inſtructs us in the *properties and operations of the material world*, that helps us to look into the ſecrets of nature, to ſee the beauty of the creation, and pleaſe ourſelves with the wonderful works of providence.—The ancients made but little progreſs in this uſeful part of learning, the inventions and improvements of the learned in the laſt century being really more conſiderable

able than the diſcoveries of two thouſand years before.

To be able to account for the ſurpriſing phœnomena of nature, and diſcern the beauty and order, the ſymmetry and magnificence of the terreſtrial and celeſtial worlds, is a pleaſure of ſuch a refined nature, as none but thinking men enjoy, and none but the inconſiderate would be ignorant of. The fine obſervations of Mr. *Addiſon* to this purpoſe are too beautiful to be omitted. The creation is a perpetual feaſt to the mind of a good man; every thing he ſees cheers and delights him; providence has imprinted ſo many ſmiles on nature, that it is impoſſible for a mind, which is not ſunk in meer groſs and ſenſual delights, to take a ſurvey of them without ſeveral ſecret ſenſations of pleaſure.

Natural Philoſophy is that ſcience that makes us ſenſible of this pleaſure, that gives us a taſte of the creation, and renders it not only pleaſing to the imagination, but to the underſtanding. It does not reſt in the murmur of brooks, and the melody of birds, in the ſhade of groves and woods, or in the embroidery of fields and meadows, but conſiders the ſeveral ends of providence, which are ſerved by them, and the wonders of divine wiſdom which appear in them.—It heightens the pleaſure of the eye, and raiſes ſuch a rational admiration in the ſoul, as is little inferior to devotion. For the chearfulneſs of heart which ſprings up in us from the ſurvey of nature's works, is an admirable preparation for gratitude. The mind has gone a great way towards praiſe and thankſgiving, that is filled with ſuch a ſecret gladneſs; a grateful reflection on the ſupreme cauſe, who produces it, ſanctifies it in the ſoul, and gives it its proper value. Such an habitual diſpoſition of mind conſecrates every field and wood, turns an ordinary walk into a morning or evening ſacrifice, and will improve thoſe tranſient gleams of joy, which naturally brighten up and refreſh the ſoul on ſuch occaſions, into an inviolable and perpetual ſtate of bliſs and happineſs.

ARCHITECTURE is the art of *building*; its excellence conſiſts in ſuch a regular diſpoſition of the materials employed in an edifice, as ſhall give it ſtrength

and

and convenience, beauty and proportion: when theſe properties are found united in the ſame ſtructure, the work is allowed to be performed in a maſterly manner, and according to the beſt rules of architecture.

The time when this beautiful art was firſt invented, is very uncertain. As nature muſt neceſſarily direct mankind to ſecure themſelves from the inclemencies of ſeaſons, and the incurſions of enemies, architecture is preſumed to have been one of the firſt inventions human reaſon was capable of. In the earlieſt ages of the world we are informed, that a city was built by *Enoch*, in order (as is ſuppoſed by ſome) to defend himſelf and his family againſt the poſterity of *Abel*, whom *Cain* the father of *Enoch* had murdered. The materials that were made uſe of in thoſe ancient times, or the manner in which they were put together, is not eaſy to be determined at this juncture. Immediately after the *Flood*, we find the *Babel-Projectors* making uſe of *brick* and *ſlime* inſtead of *mortar*. What rules or orders were obſerved by theſe early builders, whether they embelliſhed their works with any conſiderable ornaments, or whether they chiefly conſulted bulk, grandeur, or conveniency, are enquiries perhaps more curious than uſeful, and therefore need not be inſiſted upon.

With regard to the greatneſs or bulk of ſtructures, we find the ancients, (to uſe Mr. *Addiſon's* words) eſpecially among the Eaſtern nations of the world, infinitely ſuperior to the moderns: for not to mention the tower of *Babel*, of which an old author ſays, there were the foundations to be ſeen in his time, which looked like a ſpacious mountain, what could be more noble than the walls of *Babylon*, its hanging gardens, and its temple of *Jupiter Belus*, that roſe a mile higher by eight ſeveral ſtories, each ſtory a furlong in height, and on the top of which was the *Babylonian Obſervatory*? I might here likewiſe take notice of the huge rock that was cut into the figure of *Semiramis*, with the ſmaller rocks that lay by it in the ſhape of tributary kings: the prodigious baſon, or artificial lake, which took in the whole Euphrates, until ſuch time as a new canal was formed for its reception, with the ſeveral trenches through which that river was conveyed.

I know

I know there are perſons who look upon ſome of theſe wonders of art as fabulous; but I cannot find any grounds for ſuch a ſuſpicion, unleſs it be that we have no ſuch works among us at preſent. There were indeed many greater advantages for building in thoſe times, and in that part of the world, than have been met with ever ſince. The earth was extremely fruitful, men lived generally on paſturage, which requires a ſmaller number of hands than agriculture: there were few trades to employ the buſy part of mankind, and fewer arts and ſciences to give work to men of ſpeculative tempers; and what was more than all the reſt, the Prince was abſolute; ſo that when he went to war, he put himſelf at the head of the whole people, as we find *Semiramis* leading her three millions to the field. and yet overpowered by the number of her enemies,

It is no wonder therefore, when ſhe was at peace, and turned her thoughts on building, that ſhe could accompliſh ſo great works, with ſuch a prodigious multitude of labourers; beſides that in her climate, there was ſmall interruption of froſts and winters, which make the *Northern* workmen lie half the year idle.—I might mention too, among the benefits of the climate, what hiſtorians ſay of the earth, that ſweated a bitumen, or natural kind of mortar, which is doubtleſs the ſame with that mentioned in holy writ, as contributing to the ſtructure of *Babel*. Slime they uſed inſtead of mortar.

The beautiful manner of building that afterwards prevailed among the ancients, and that conſiſted of certain orders and rules laid down by the great maſters of architecture, is ſuppoſed by ſome to have owed its origin to hints taken from the moſt ſimple materials, that are employed in building: the patrons of this opinion diſcover, or at leaſt imagine they diſcover a reſemblance between the parts of a ſtructure in its utmoſt ſimplicity, and the moſt elegant ornaments of architecture: they ſay, that the pieces of timber which the roofs and floors of houſes are made of, were the original of ſtone and marble pillars, of architraves, friſes, triglyphs, cornices, and other parts that conſtitute a fine piece of architecture. The pillars that are taper,

that

that are ſmaller at top than at bottom, they are of opinion, were invented in imitation of the bodies or trunks of trees, and their uſe was taken from the poſts that are employed by workmen to ſupport their buildings. The architraves that are laid acroſs the pillars, they imagine reſemble the ſummers that join ſeveral poſts together, and the friſes are thought to imitate the muring that is raiſed upon the ſummers betwixt the ends of the beams that are laid directly upon the pillars. The triglyphs, they ſay, repreſent the ceiling, or joyner's work which was made upon the ends of the beams to preſerve them; and the cornices, are as it were the extreme parts of the joiſts: the modillions reſemble the ends of the ſheers; the dentels the ends of the principal rafters, and the frontons are made in imitation of the firms or girders upon which is laid the roof of the houſe. This is one account that is given of the origin of architecture, which I think is too plauſible to be entirely rejected as chimercial. The Greeks, to whom we owe ſeveral uſeful inventions, are thought to be the authors of this art, at leaſt of thoſe beautiful orders that now make an eſſential part of it, viz. the Doric, the Ionic, and the Corinthian. Theſe, we are told, were firſt practiſed in Greece, and from thence communicated to the reſt of the world.

The *Doric order*, it is the received opinion, was ſo called from one king *Dorus:* this prince built a magnificient temple in the city of Argos, and dedicated it to the goddeſs *Juno*. The ſtructure was thought ſo admirable for ſtrength and beauty, that when *Ion*, at the head of a colony left Greece, and ſettled in Aſia, he cauſed ſeveral temples to be built after the ſame model, which therefore obtained the name of the Doric Order.

The *Ionic order* took its name from the Ionians, who are ſaid to be the authors of it. Theſe people had for their deity the goddeſs *Diana*, whom they worſhipped under the ſhape of a young lady; when therefore they were to build a temple to her, they thought it neceſſary to make ſome alterations in the proportions and ornaments of the Doric Order, and to make their edifice more ſuitable to the airy nature of the deity they adored:

adored: and accordingly they worked the pillars more tapering, the better to repreſent the ſhape of the goddeſs, adding ſuch ornaments as were thought agreeable to the delicacy of her dreſs. Thus they adorned the pillars with baſes in imitation of the buſkind ornaments of the legs and feet wore by the ladies in thoſe days, and made the channellings deeper, intending thereby to repreſent the foldings and plaits of a fine light garment. Volutes or ſcrowles likewiſe were put upon the capital, in imitation of a young lady's head-dreſs, whoſe hair beautifully deſcending from the top of her head, was wont in thoſe days to be curled up in airy ringlets under each ear. This is the account that is given of the origin and meaning of the Ionic Order.

The *Corinthian Order* is diſtinguiſhable from the Ionic only by the capital, the capital of the former being ſomething more beautifully adorned than that of the latter. The ornaments of this capital reſemble the leaves of branch-urſine, and roſes, and are ſaid to have been copied from them, and added to the Ionic order by one *Callimachus*, an Athenian: this ingenious artiſt had obſerved the leaves of the abovementioned plant grow round a baſket that was placed upon the tomb of a young Corinthian lady, and that chanced to ſtand upon the middle of the plant. He was wonderfully pleaſed with the figure, and thought it would be no inconſiderable addition to the beauty of the Ionic order. He therefore repreſented the baſket by the Tambour, or Vaſe of the capital, adding an Abacus in imitation of the tile with which the baſket was covered, and making Volutes or Scrowls that reſemble the ſtalks or little branches of the plant, which additional ornaments made a third order called the Corinthian, from the country of the young lady upon whoſe tomb the beautiful model was obſerved. Theſe were probably the only orders that were practiſed by the ancient Greeks, they being ſufficient to give ſtrength and beauty to any building whatſoever: for whether a ſtructure is deſigned to be airy or grand, delicate or magnificent, light or ſolemn, the orders above-mentioned will fully anſwer the purpoſe intended, and give a beautiful decorum to the work.

From

From the Greeks, architecture was communicated to the Latins, who added two orders more to the three above-mentioned, viz. the Tuscan, and the Compound, the last of which is made up of the Doric, the Ionic, and the Corinthian; but as writers give us nothing remarkable with regard to the origin or invention of these two orders, the reader must be contented to learn their respective proportions from such books as are now published. At Rome architecture was greatly encouraged by the curious, and practised in its highest perfection, several of the ancient structures that are remaining in that city being still the curiosity and wonder of the polite world.

Vitruvius the learned Roman architect had for his patrons no less persons than the two great Emperors *Julius Cæsar* and *Augustus*, and though he chanced to be employed in few works of any considerable bulk or magnificence, yet his rules for architecture were highly esteemed by the ancients, and are still a standard for practice amongst the moderns.

Indeed, when the Goths, and other barbarous nations broke in upon the empire, and arts and sciences became a sacrifice to ignorance and barbarity, architecture was lost in the general confusion, and the rules of *Vitruvius* were entirely disregarded. Instead of the beautiful orders recommended and explained by that great artist, an odd, fanciful, disproportioned way of building took place, which was afterwards called the Gothic, from the barbarous people that introduced it. Most of the ancient structures in England, and other parts of Europe are of this kind, which is the reason that some of our largest and most magnificent churches are vastly inferior to the heathen temples, that were much less in bulk. "Let any one reflect, says Mr. *Addison*, on the disposition of mind he finds in himself at his first entrance into the Pantheon at Rome, and how his imagination is filled with something great and amazing, and at the same time consider how little in proportion he is affected with the inside of a Gothic cathedral, though it be five times larger than the other,

which

which can arise from nothing else but the greatness of manner in the one, and the meanness in the other." The moderns therefore have long since laid aside the Gothic way of building, and are returned to the ancient taste, they having found the rules and maxims laid down by the Greek and Roman architects, to be the only rules that are perfectly consistent with beauty and true greatness.

The usefulness and excellence of architecture will appear, if we consider how much it contributes to the convenience and satisfaction of life in general. As most civilized nations have owed their security to their skill in this art, so where this kind of knowledge has been wanting, mankind have been continually exposed to the insults of their neighbours, and perhaps been obliged to wander from place to place for want of a proper defence to secure them in their possessions.—Architecture therefore well deserves the care of every well regulated state, it being an art that assists us in building not only magnificent houses and places of worship, but ships, castles, and other structures necessary for the defence and ornament of society. But as it is not the intention of these papers to consider architecture in this extensive view, in concluding it may be observed that but *some* little skill in the art of building houses, and of the rules of Architecture is a very useful piece of knowledge, and worthy the notice of every gentleman.

HERALDRY.—is the art that teaches the knowledge of those marks of honour commonly called *coats of arms*. Its chief use consists in explaining the several distinctions established among mankind, in enabling us to pay the usual regard to persons of rank and quality, in assisting us to trace the genealogies of families, and in exciting gentlemen to imitate the virtues of their ancestors. A coat of arms is often a public testimony of the merit of a family, and in some cases a sort of direction for paying them that respect that is due to their distinction, the rules of precedency being regulated according to the respective atchievements of persons: unless therefore gentlemen know something of this kind of knowledge, they will be apt to mistake the respect that is due to persons of rank and condition; and what

is more material, want a motive to virtuous actions, which the merit of their anceſtors muſt naturally and ſtrongly ſuggeſt. The cuſtom of bearing arms is of a very ancient date, and ſuppoſed to be originally derived from the practice of engraving or painting devices upon the ſhields, targets, caſſocks, banners, and other inſtruments peculiar to Military men. It was uſual amongſt the ancients to have their helmets adorned with animals and other figures, that when they drew up their forces, or engaged in battle, their behaviour might the better be taken notice of by their fellow-ſoldiers, and be a conſpicuous token of their courage and bravery. *Guillim* ſays, that arms were formerly called *ſymbola*, they being marks of badges given the ſoldiers by their commanders, to diſtinguiſh them as well amongſt themſelves, as from their enemies. But however this may be, or whatever might give riſe to theſe devices, it is certain that theſe devices were the original of coats of arms. For whereas they were formerly made uſe of for the purpoſes above-mentioned, in proceſs of time they came to be beſtowed upon perſons as badges of honour for ſome ſignal ſervices done their country: and accordingly, moſt writers agree in this, that arms took their denomination from thoſe devices, which martial men uſed to have painted or engraved upon their ſhields, &c.

The antiquity of theſe devices is very remarkable, there being ſcarce a nation in the univerſe but very anciently appropriated ſomething of this kind to themſelves, by which they were diſtinguiſhed from all other people. Thus the Iſraelites made choice of the Hebrew letter *Tau*, the Scythians a *Thunderbolt;* the Egyptians an *Ox;* the Phrygians a *Swine;* the Thracians, *Mars;* the Romans an *Eagle;* the Perſians a *Bow* and *Arrows;* the Goths a *Bear*, &c. nor were theſe marks of diſtinction confined to countries, nations, or provinces, but tribes, families, and particular perſons had their badges or enſigns by which they were known from the reſt of mankind. At the ſiege of Troy, we learn from *Homer*, that the heroes had their reſpective devices upon their ſhields, the ſhield of *Achilles* being beautifully adorned with various figures, and that of

Agamemnon

Agamemnon having on it a lyon, with this motto, *Terror hic eſt Hominum and qui hunc gerit eſt Agamemnon.* *Amphiaraus* likewiſe, we are informed, in his expedition to *Thebes*, had for his arms a painted dragon, and *Capaneus*, one of the ſeven captains that beſieged the city bore the many-headed hydra; *Ulyſſes* likewiſe had for his device a dolphin and a typhon breathing out flames of fire; and the atchievement of *Perſeus* (to mention but few more) was *Meduſa*'s head; that of *Antiochus*, a lyon with a white wand; that of *Theſeus*, an ox; that of *Seleucus*, a bull; and that of *Auguſtus*, a ſphynx. The common ſoldiers as was obſerved above, had theſe devices given them by their commanders to diſtinguiſh them from their enemies; whereas emperors, generals, captains, and other officers are ſuppoſed to have choſen ſuch bearings for themſelves as beſt ſuited their rank and ſtation, or elſe were thought to reſemble ſome virtue, quality or character, that they were particularly fond of. This is the account that writers give of the origin and uſe of arms in the early ages of the world.

After a long tract of time, theſe honourable marks of diſtinction became the peculiar privilege of kings and ſovereigns, and chief commanders, who beſtowed them upon perſons of merit, as public rewards and laſting teſtimonies of their good ſervices; the firſt prince, we read of, that took this method of rewarding the bravery of his ſoldiers was *Alexander* the great: this victorious monarch was remarkably generous to thoſe that behaved well in his ſervice, and recompenſed their conduct with expenſive and uncommon marks of favour. *Ariſtotle*, his tutor, therefore, in order to divert the current of his bounty another way, adviſed him to diſtinguiſh his deſerving ſubjects by ſuch badges of honour as might deſcend to their poſterity, juſtly concluding that ſuch laſting teſtimonies of a prince's favour, and their own merit, would be a likely means to keep up their courage, and ſecure their fidelity and allegiance.

From this period, 'tis preſumed by ſome that arms became the hereditary privilege of the ancient Greeks and Romans in the ſame ſenſe as they are now the pro-

perties of modern families. Others obſerve that the Greeks and Romans had a kind of houſehold images, which was the only proof they had of the antiquity of their families, and that coats of arms properly ſo called, were utterly unknown to them, there not being the leaſt mention made of them or of any regulation about them either in their laws, hiſtories, or records of any kind whatſoever. This latter opinion is in ſome meaſure true, and yet not abſolutely a confutation of the former. It is granted, there is no notice taken, either in the Greek or Roman laws, of heraldry ſtrictly ſo called, of blazoning or marſhalling coats of arms, theſe particulars being the improvements of much later ages than the times of the ancient Greeks or Romans. However, though the buſineſs of heraldry was not reduced to any certain rules in theſe early ages, though the art of blazoning and marſhalling coats was unknow to the ancients, yet 'tis evident, that amongſt the Greeks, coats of armour, and other ſuch honourable marks of diſtinction were often conferred upon perſons of merit, which deſcended to their children, and gave them a precedency to their fellow-ſubjects. Thus when *Alexander* was obliged to part with ſome of his diſabled men in Perſia, he diſmiſſed them with magnificent rewards and ordered that, when they came into Greece, they ſhould ſit on the beſt and foremoſt ſeats at all public ſhows, and be diſtinguiſhed with crowns or chaplets of flowers. By the laws of Greece likewiſe, it was provided, that if parents were killed in the ſervice of their country, their children, when of age, ſhould be preſented with a whole ſuit of armour, and be honoured with the firſt ſeats in all public places. From all which it appears at leaſt that perſons of merit amongſt the ancients were diſtinguiſhed by ſuch marks of honour, as bore a very near reſemblance to what we now call coats of arms.

During the imperial government of *Thodoſius*, and in the time of *Charles* the great, the buſineſs of heraldry was greatly improved and arms became much more frequent than formerly. For whereas at firſt they were confined to the camp, and were the peculiar privilege of military men, in proceſs of time they came to

be

be beſtowed upon perſons of learning and merit of all kinds; upon perſons that had been ſerviceable to their country in any capacity whatſoever. This method of rewarding merit is aſcribed to the bounty of *Charles* IV. who, conceiving that the ſervices of good miniſters and able counſellors, were of no leſs importance to a ſtate, than the conduct of generals and military commanders, was of opinion, that they ought to be equally conſidered; that the ſame marks of honour ought to be the reward of their reſpective merits. And accordingly, we are told, he conferred a coat of arms upon one *Bartholus*, a great civilian, who is ſuppoſed to have been the firſt of the profeſſion, that became intitled to that honourable privilege.

The example of this emperor has been ſince followed by moſt civilized princes in the world, the good ſervices of ſubjects having been frequently rewarded by their ſovereigns with coats of arms. As therefore gentlemen of worth and diſtinction are particularly concerned in the buſineſs of heraldry, as without ſome ſkill of this kind, they muſt be ignorant of the riſe and merit of their families, it may not be improper in the following remarks to point out a few particulars, that may ſerve to give them ſome ſmall notion of this curious amuſement.

The art of heraldry conſiſts in blazoning and marſhalling coats of arms. The word blazoning is a term of art borrowed from the French word *Emblaſoner;* and ſignifies diſplaying or explaining the ſeveral emblems and colours of an atchievement in proper terms, and by marſhalling is underſtood the joining divers arms in one ſhield.

When any of the under-written particulars make part of a coat of arms, their colours are not mentioned in blazoning, but their names only, *viz.*

Beſants, whoſe colour is Or.
Plates, Argent.
Hurts, Azure.
Torteauxes, Gules.
Pellet, or Agreſſes, Sable.

Pomeis

Pomeis, Vert.
Golpes, Purpure.
Orenges, Tenny.
Gules, Sanguine.

Theſe are all of the ſame form in an *eſcutcheon*, they being all like little balls and bullets, and are known by their reſpective colours. Thus they that are *Or*, or gold colour, are called *Beſants*. They that are *Argent* or *White*, are called *Plates*, &c.

The denomination of colours in coats of arms is different according to the different ranks of perſons, thus the coats of gentlemen are blazoned by colours and metals; thoſe of noblemen, *viz.* barons, viſcounts, earls, marquiſſes, and dukes, by precious ſtones; and thoſe of emperors, kings, and ſovereign princes, by planets, (as may be ſeen in the following columns, where the precious ſtones in the ſecond column, and the planets in the third, anſwer to the oppoſite colours in the firſt.

Metals and *Colours.*	*Precious Stones.*	*Planets.*
Or	Topaz	Sol
Argent	Pearl	Luna
Gules	Ruby	Mars
Azure	Saphir	Jupiter
Sable	Diamond	Saturn
Vert	Emerald	Venus
Purpure	Amethiſt	Mercury
Tenny	Jacynthe	Dragon's head.
Sanguine	Sardonix	Dragon's Tail.

By the black ſpecks in an *eſcutcheon* is ſignified gold, and in the arms of gentlemen, eſquires, &c. it is blazoned *or*; in the arms of noblemen, *topaz*; and in thoſe of kings and princes, *ſol*.

White, in gentlemens arms is blazoned *argent*, in thoſe of noblemen *pearl*, and in thoſe of Princes *Luna*.

By lines or hatches drawn from top to bottom is ſignified the colour red, which in gentlemen's arms is blazoned

blazoned *gules;* in thoſe of noblemen, *ruby*; and in the arms of kings, *Mars*.

The hatches drawn horizontally, ſignify *blue* or *azure;* and in the arms of gentlemen, eſquires, &c. is blazoned *azure;* in thoſe of noblemen, *ſaphir*, in thoſe of kings, *Jupiter*.

By croſs hatches in an *Eſcutcheon* is ſignified *black* or *ſable:* the precious ſtone that anſwers to this colour is diamond in the coats of noblemen; and the planet by which it is blazoned in the arms of princes, is *Saturn*.

By ſtrokes inclining to the left in the *Eſcutcheon* is ſignified the colour *vert*, or *green;* in the arms of noblemen it is blazoned by the precious ſtone *emerald;* and in the coat of a king or prince, by the planet *Venus*.

By ſtrokes inclining to the right is expreſſed *purpure;* a colour that conſiſts of a good deal of red, and a little black: the precious ſtone that anſwers to it is the *amethiſt*, and the planet is *Mercury*.

ETHICKS, the doctrine of manners; or the ſcience of moral philoſophy.

Gale makes ethicks only the firſt part, or branch of moral philoſophy, *viz.* that which regards private perſons, or in a private capacity.

By manners, or morals, is here meant a way, or manner of living, confirmed by cuſtom, or habit; or certain habitudes of doing; or actions which are often repeated: which, if they be according to right reaſon, the morals, or manners, are ſaid to be good; otherwiſe evil and vitious.

Hence, the object of ethicks, is the exerciſe of right reaſon in all our affairs, actions and relations; or it is man himſelf conducted according to reaſon: and the end of ethicks, is to make him *good and happy*. For that if a man conduct himſelf, according to right reaſon, in all the circumſtances of his actions, affairs and relations, he will arrive at the higheſt pith of moral perfection.

Whence, ethicks may be defined, a right manner of thinking, in order to attain human felicity; or a

ſcience

ſcience whereby man is directed to conduct his will, and the actions thereof, ſo as to live well and happily.

The principal, nay the only topicks thereof, are *happineſs* and *manners:* whence ariſe two parts, or branches of ethicks; the firſt on moral happineſs, conſidered as the end; and the ſecond on moral virtues, or good manners, as the means to arrive thereat.

PHYSICS, or natural philoſophy. It is the object of phyſics to examine the *whole frame of nature*, ſo far as it is viſible and clear to man. To reduce this ſubject into ſome order, philoſophers have firſt divided the production of this globe into *three parts*, or kingdoms, which they call the *vegetable*, *mineral*, and *animal kingdom*. Hence by the word *phyſics* we underſtand *the ſcience of the operations of nature, and of its productions*. The univerſe is compoſed of four elements, earth, water, fire and air: and phyſics examines and explains the manner in which theſe elements operate upon each other, and the effects they produce. This ſubject has therefore connection with botany, mineralogy, zoology, chymiſtry, &c. The ancients knew hardly any thing of phyſics. The Greeks, knew a little, and ſometimes would gueſs right, though not often. The Romans were not better acquainted with it: indeed it was not till very late that lord *Bacon* and ſome of his cotempories produced the firſt ſpark of thoſe lights which have ſince blazed forth by the labours of their ſucceſſors. By the ſtudy of phyſics, they have endeavoured to eſtabliſh the general principles of the laws of nature—of the order of the celeſtial bodies, and of the univerſe—of the generation of beings in general, and of every production of nature; in ſhort they have endeavoured to account as far as human nature is capable, for *all the phenomena of heaven and earth.*

METAPHYSICS. There is ſome difference among authors about the *nature* and *idea* of this branch of ſcience. ſome define it to be a ſcience which conſiders *ſpirits* and *immaterial beings*, which is otherwiſe called

called PNEUMATICS. Thoſe who keep to the etymology of the word explain *metaphyſics* by *tranſ-natural*, or *præter-natural*, or even *poſt-natural philoſophy*.—Others, with more propriety conceive metaphyſics to be what is termed ONTOLOGY, i. e. the doctrine or ſcience of *being* in the general or abſtract. The firſt who wrote profeſſedly on this ſubject is *Ariſtotle*, it is he who firſt uſed the word. His metaphyſics ſeems to have been intended as a kind of natural theology.—*F. Malebranche* and Mr. *Locke*, have written much more clearly on this ſubject, than any of the ancients.

Metaphyſics has been defined by a writer deeply read in ancient philoſophy, "the ſcience of the principles, and cauſes of all things exiſting." Hence it is that *mind* or intelligence, and eſpecially the *ſupreme intelligence*, which is the cauſe of the univerſe and of every thing which it contains is the principal ſubject of this ſcience.

Metaphyſical theology is a branch of this ſcience.—It inquires into the exiſtence of a God, makes the moſt rational ſuppoſition concerning his divine eſſence, forms ideas of his qualities and perfections. God manifeſts himſelf in every part of nature, and in our reaſonings on the neceſſity of ſuch a being, by metaphyſics we have only to deſcend from the moſt ſimple ideas, to the moſt compound, and from thence to re-aſcend by a chain of reaſonings, from the creature up to the author of the creature, and of all nature: and we ſhall find that the reſult of all theſe operations of the mind will conſtantly be *the neceſſity of the exiſtence of a God:* and we may at all times determine, though very imperfectly, from the weakneſs of our diſcernment, what that ſupreme being *muſt be*, by poſitively determining what he *cannot be*. Metaphyſics therefore while it concurs to furniſh new proofs on this ſubject, or to elucidate and eſtabliſh thoſe which are already known, muſt prove of ineſtimable value to mankind.

LOGIC is the art of *thinking* and *reaſoning juſtly*. It teaches us how to diſtinguiſh between truth and error, and yet farther, between *truth*, and only the *appearance* of it. This ſcience includes the judgment, will,

will, memory, and knowledge, and indeed comprehends all the ſenſations and operations of the human mind; ſome of theſe are hinted at in the firſt pages of this work, vol. 1.

As the art of logic, implies certain rules and methods for reaſoning accurately on any ſubject, it deſerves the notice of young perſons, when in the courſe of liberal education: not that logic which is termed the *jargon of the ſchools*, but that which tends to the conducting of the underſtanding in the knowledge of things, and the diſcovery of truth.

GEOMETRY is a ſcience which treats of *lines*, *ſurfaces*, and *ſolids*, and is the doctrine of extention, and magnitude in general. Hence a line, an angle, a circle, and in ſhort, figures of every ſize and ſhape, come under the ſubject of Geometry. What has *length* and *breadth* only, is termed a *ſuperfices*, ſuch as the admeaſurement of a board, a table, a field or a country, to determine its contents, in feet, yards, acres, &c. What has *length*, *breadth*, and *thickneſs*, is termed a *ſolid*, and of whatever ſize or figure it may be, whether a log of wood, a pyramid or a globe. Geometry is able to aſcertain its number of cubical inches, or yards, or miles.

Geometry and the art of meaſuring like all other uſeful inventions, appears to have been the offſpring of want and neceſſity; and to have had its origin in thoſe remote ages of antiquity, which are far beyond the reach of credible and authentic hiſtory. Egypt, the fruitful mother of almoſt all the liberal ſciences, is imagined to have given birth to Geometry or Menſuration; it being to the inundations of the Nile that we are ſaid to be indebted for this moſt perfect and delightful branch of human knowledge.

After the overflowings of the river had deluged the country, and all artificial boundaries and land-marks were deſtroyed, there could have been no other method of aſcertaining individual property, than by a previous knowledge of its figure and dimenſions. From this circumſtance, it appears highly probable, that Geometry was firſt known and cultivated by the ancient

Egyptians

Egyptians; as being the only ſcience which could adminiſter to their wants, and furniſh them with the aſſiſtance they required. The name itſelf ſignifies properly the *art of meaſuring the earth*, which ſerves ſtill further to confirm this opinion; eſpecially as it is well known that many of the mathematicians applied their geometrical knowledge entirely to that purpoſe; and that even the Elements of *Euclid*, as they now ſtand, are only the theory from whence we obtain the rules and precepts of our preſent more mechanical practice.

Its uſe in moſt of the different branches of the mathematics is ſo general and extenſive, that it may be juſtly conſidered as the mother and miſtreſs of all the reſt, and the ſource from whence were derived the various properties and principles to which they owe their exiſtence.

Artificers of almoſt all denominations are indebted to this invention for the eſtabliſhment of their ſeveral occupations, and the perfection and value of their workmanſhip. Without its aſſiſtance all the great and noble works of Art would have been imperfect and uſeleſs. By theſe means the architect lays down his plan and erects his edifice; bridges are built over large rivers; ſhips are conſtructed; and property of all kinds is accurately meaſured, and juſtly eſtimated. In ſhort, moſt of the elegancies and conveniencies of life owe their exiſtence to this art, and will be multiplied in proportion as it is well underſtood, and properly practiſed.

Notwithſtanding, till within a few years paſt, there could not be found a regular treatiſe on this ſubject in the Engliſh language. Some particular branches, it is true, had been greatly cultivated and improved, but Dr. *Hutton* was the firſt perſon, in this country, who undertook to collect the ſcattered fragments, and to treat of the ſubject in a ſcientific methodical manner.

We have, however, at this time many treatiſes on this ſubject, and for the purpoſe of the young ſtudent that written by Mr. *Bonnycaſtle*, is a judicious and uſeful performance. From this treatiſe ſome of theſe obſervations are taken.

Plato

Plato teſtified his conviction of the importance of geometry, by placing over the door of his academy, an inſcription to this effect, "*Let no one ignorant of geometry enter here.*"

PHILOLOGY, according to the opinion of ſome, comprehends *univerſal literature*; ſo that each one may there include whatever he thinks proper, as grammar, rhetoric, poetry, antiquities, hiſtory, criticiſm. But the term philology, according to the Greek words, implies *a love or ſtudy of languages*. This branch of knowledge makes what the French call the belles lettres.

In the univerſities it is called *humanities* or *humaniores, literæ*.

Languages in general may be divided into 1. Ancient languages, 2. Oriental languages, 3. Learned languages, otherwiſe called dead languages, 4. Modern languages.

ALGEBRA, a general method of computation wherein ſigns and ſymbols, commonly the letters of the alphabet are made uſe of to repreſent numbers, or any other quantities. This ſcience, properly ſpeaking, is no other than a kind of ſhort-hand, or ready way of writing down a chain of mathematical reaſoning on any ſubject whatever. It is applicable to arithmetic, geometry, aſtronomy, &c. and the *conciſeneſs and perſpicuity* with which every propoſition can be writ down in algebraic characters, render this method greatly ſuperior to the tedious circumlocution neceſſary in words or figures at length.

Mathematicians divide this art into two parts *numeral* and *literal* or *ſpecious*; the former is that of the ancients, where the unknown or required quantities only are repreſented by letters or characters, and the known ones by numbers: the latter (which is ſometimes called the *new algebra*) is much more extenſive, the known as well as the unknown quantities being expreſſed by letters. The proceſs in both methods is yet eſſentially the ſame; the conditions of the queſtion being in each denoted by the connecting ſymbols thus

thus by the ſymbols for addition, ſubtraction, multiplication, diviſion, &c. with a few of the letters of the alphabet, the operation is performed with accuracy, and much ſhorter than it could poſſibly have been done by figures, in common arithmetic.

Among the many books on Algebra, Mr. *Bonnycaſtle*'s introductory treatiſe is drawn up in his uſual ſtile of elegant perſpicuity.

FLUXIONS. This is one of the greateſt, moſt ſubtil and ſublime diſcoveries of this or perhaps any other age: it opens a new world to us, and extends our knowledge as it were to infinity. It carries us beyond the bounds that ſeem to have been preſcribed to the human mind. The hiſtory of this important diſcovery modern as it is, is however a little dark. Two of the greateſt men claimed the invention, *Sir I. Newton*, and *M. Leibnitz*: but after much public inveſtigation, the world in general decided in favour of *Sir Iſaac*.

Much might be ſaid both on Algebra and Fluxions, but it would be difficult on the preſent circumſcribed plan, to bring ſubjects, in themſelves ſo intricate, within the comprehenſion of the young reader.

Among the many treatiſes on Fluxions, the compiler has found that a very excellent performance for the ſtudent, which is written by Mr. *Clark*, lecturer on philoſophy and mathematics, in Briſtol.

MATHEMATICS is the ſcience of *quantity*. Dr. *Barrow* has given an excellent deſcription of the *uſe* and *excellence* of mathematical knowledge. All the arts and ſciences have a connection with it. *Architecture* can never be underſtood without it; and the principles of *optics* and *perſpective* receive their demonſtrations from the Mathematics. All our reaſonings on the magnitudes, motions, diſtances, &c. of the heavenly bodies, and of our own globe; in other words, our knowledge and enquiries both of *Geography* and *Aſtronomy* are founded on this intereſting ſcience. The ſame might be ſaid of *Pneumatics*, *Hydroſtatics*, and even of *Muſic*.

In ſhort, whether we view Mathematics in its application to the noble works of art, or conſider its dignity as a ſcience, we ſhall ever hold it in high eſtimation. The ſtudy of it is deſirable independent of its practical utility in the arts of life. It gives exerciſe to invention, tends to the enlargement of the mental powers, aſſiſts reaſon in her operations, and is the beſt introduction to rational logic.

TACTICKS, the art of diſpoſing forces in form of battle, and of performing the military motions and evolutions.

The Greeks were very ſkilful in this part of the military art, having public profeſſors of it, called *Tactici*, who taught and inſtructed their youth therein.

Tactiicks is alſo uſed for the art of inventing, and making machines for throwing of darts, arrows, ſtones, fire-balls, &c. by means of ſlings, bows, and counterpoiſes.

Naval *tactiicks*, inſtruct us in the arrangement of a fleet for an engagement.

GUNNERY is the art of ſhooting with guns and mortars, i. e. of charging, directing, and exploding thoſe fire arms to the beſt advantage. It is conſidered as a part of the military art. Hence the particular laws obſerved in the motion or flight of a ball, its velocity, with the rules for hitting objects come under this head.

FORTIFICATION, is termed alſo *military architecture*. It is the art of fortifying a place, by making works around the ſame, to render it capable of being defended by a ſmall force, againſt the attacks of a numerous enemy. This, like gunnery and tacticks, is a neceſſary branch of ſtudy for officers in the army and navy, who would diſtinguiſh themſelves by their talents and abilities.

PHYSIOGNOMY, the art of knowing the *humour* or *diſpoſition* of a perſon, from obſerving the lines and features of his face. *Ariſtotle* is one of the ancient phyſiognomiſts, *Porta*, *Fludd*, and *Lavater*, are the modren

modern ones. The foundation of phyſiognomy is this, that the different objects that preſent themſelves to the ſenſes, and the different ideas that ariſe in the mind, each make ſome impreſſion on the ſenſes; now if by repeated acts the face is often put in a certain poſture, it will at length become ſet in that poſture, or at leaſt inſenſibly and almoſt mechanically fall into that form, unleſs ſome preſent object diſtort it for a time. Thus we generally ſee the countenance of a ſot ſtrongly marked, and that of a malicious or envious diſpoſition, and often dignity, courage, and great abilities. Long continuance of grief, melancholy, or a ſtrain of real piety, will impreſs on the face their characteriſtic features. Whoever is an attentive obſerver of what paſſes in his own mind, knows that he no ſooner ſees any perſon than certain ideas ſucceed the impreſſion, and his judgment pronounces ſomething favourable or unfavourable reſpecting him. We cannot in every caſe tell why we judge thus, whether it be from his figure, from his eyes or his noſe, or whether from different ideas complicated: we judge from feeling acquired by experience.

ANATOMY is the art of diſſecting, or artificially ſeparating and taking to pieces, the different parts of the human body, in order to an exact diſcovery of their ſituation, ſtructure, and œconomy. Anatomy makes a great branch of that diviſion of medicine called phiſiology. With the regard to the ſubject it is divided into human and comparative. Comparative Anatomy is that which conſiders brutes and other animals, and even vegetables, chiefly with a view to illuſtrate the human ſtructure. But *that* is abſolutely and properly denominated Anatomy, which directly illuſtrates the human ſtructure. The ſubjects of anatomy are the ſolids and fluids, ſuch as bone, nerves, arteries, veins, chyle, blood, milk, &c. This has been conſidered as the moſt important part of phyſic, and without which the *uſes* of the parts of the human fabric, and conſequently the *cauſes* of diſeaſes could no way be diſcovered. Before the ſixteenth century, the diſſection of a human body was looked upon as ſacrilege; though

anatomy was ſo ſtrongly recommended by *Ariſtotle*, *Galen*, and others.

ANTIQUARY, a perſon who ſearches after monuments and remains of antiquity; as old medals, books, ſtatues, ſculptures, and inſcriptions. There is a ſociety of antiquaries in London, and another in Edinburgh, incorporated by the king's charter.

In the chief cities of Greece and Italy, there were perſons of diſtinction called antiquaries, whoſe buſineſs it was to ſhew ſtrangers the antiquities of the place, to explain the ancient deſcriptions, &c. Many kings have had their antiquaries, in order to illuſtrate the antiquity of their country. The univerſity of Oxford have ſtill their antiquary, under the denomination of *cuſtos archivorum*.

PHARMACY, is that branch of medicine which teaches the choice, preparation, and mixture of medicines.

The word in Greek, ſignifies remedy.

Pharmacy is divided into galenical and chymical.

Galenical Pharmacy, called alſo ſimple pharmacy, is that derived to us from the ancients, conſiſting in the knowledge and management of the ſeveral parts of the *materia medica*, now in the hands of the apothecaries.

Chymical Pharmacy is that introduced by *Paracelſus*, who calls it *ars diſtillatoria*, conſiſting in the reſolving of mixed bodies, in to their component parts, in order to ſeparate the uſeleſs and ill, and collect and exalt the good.

One of the chief obſtacles in the way of the improvement of phyſic, is the phyſicians neglecting of pharmacy. Simples, vulgar, familar, eaſily prepared, readily procured ſimples, *Pliny* well obſerves were the only remedies intended by nature; but ſince *Pliny*'s time, when the uſe of ſimples was neglected, innumerable compoſitions, endleſs, inexplicable mixtures were cried up; Arabia and India were crouded into a draught, and a plaſter for a little ulcer was fetched from the Red Sea, when the proper remedies were thoſe that the poor every day fed on.

CHYMISTRY

CHYMISTRY or Chemiſtry, the art of ſeparating the ſeveral ſubſtances whereof mixed bodies are compoſed, by means of fire; and of compoſing new bodies in the fire, by the mixture of different ſubſtances or ingredients.

The chief object of chymiſtry is to analyſe natural bodies, reduce them to their firſt principles, diſcover their hidden virtues, and demonſtrate their inner contexture. In a word, chymiſtry is the anatomy of natural bodies, by means of fire. *Boerhaave* defines chymiſtry, "An art, whereby bodies are ſo changed by means of certain inſtruments, and principally fire, that their ſeveral powers and virtues are thereby diſcovered, with a view to philoſophy, medicine, &c."

Chymiſtry is a very extenſive art; its object is all ſenſible bodies, capable of being contained in veſſels, and is accordingly divided into three kingdoms, *foſſil*, *vegetable*, and *animal*.

The operations of chymiſtry, include all the changes produced in bodies, viz. *decoction*, *infuſion*, *exhalation*, *calcination*, *extraction*, *diſtillation*, *cryſtallization*, *&c.*

The effects or productions of chymiſtry, may be reduced to *magiſteries*, *extracts*, *tinctures*, *elixirs*, *&c.*

The inſtruments of chymiſtry, whereby its operations are performed, are *fire*, *water*, *air*, *earth*, *menſtruums*, *&c.*

Chymiſtry is an art of great antiquity, and is held by ſome very learned perſons to have been practiſed by the antediluvian world. *Cham*, the ſon of *Noah*, is commonly held to have been its inventor, from whom it is ſuppoſed to have taken its name. Others refer the invention to *Tubal Cain*, whom the ſcripture records as the inventor of inſtruments of braſs, and iron.

This is pretty certain, that ſome of the higheſt and moſt difficult things in chymiſtry muſt have been known by him; among which are the ſeparating and purifying of copper and iron, the making of braſs, &c.

The firſt mention we find made of this art, is in *Zoſimus*, the Panopilite, who lived about the year of Chriſt 400.

The antediluvian origin of chymiſtry is confirmed by *Tertullian*. " The angels that fell, ſays that father, diſcovered gold and ſilver to men, with the arts of working them, of dying wool, &c. for which reaſon they were baniſhed as is related by *Enoch*."

Chymiſtry, no doubt, was firſt practiſed in Egypt.

According to *Moſes*, *Tubal Cain* ſhould be the firſt inventor. Profane authors refer it to *Vulcan*, and ſome of the lateſt and beſt critics endeavour to ſhew, that *Tubal Cain* and *Vulcan* were the ſame; as, indeed there is found a great reſemblance between their names.

After *Tubal Cain*, the firſt chymiſt we read of is *Moſes*, whoſe ſkill in chymiſtry is inconteſtable, from his burning and pulverizing the golden calf the Iſraelites had ſet up, and giving it the people to drink. There is ſcarce a more difficult operation in chymiſtry, than to make gold potable, or drinkable.

Chymiſtry had the common fate of the other arts, at the declenſion of the eaſtern empire, and lay buried and forgot till the time of *Roger Bacon*, who retrieved it, and he was followed by others.

ALCHYMY is a higher or more refined kind of chymiſtry, it may be divided into three parts. 1ſt The making of gold. 2d The diſcovery of an univerſal medicine, or *panacea*, and 3d the diſcovery of an univerſal diſſolvent, or alkaheiſt.

The diſappointments which all the practitioners in this art have met with, evince how far theſe may be accounted proper objects of ſtudy. Yet we find the names of very learned men in the liſt of authors who have eſpouſed the ſtudy of alchymy. Dr. *Price*, who was a phyſician of eminence at Guilford in Surry, and Fellow of the Royal Society, made ſeveral experiments on mercury, ſilver, and gold, in May, 1782, before many reſpectable perſons, and boaſted that he had diſcovered the ſecret of changing other metals to gold.—Theſe experiments attracted the notice of the reſpectable characters of that auguſt body, the Royal Society, of which he was a member, and the Doctor was requeſted to repeat his experiments in the preſence of

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the general aſſembly. This the Doctor declined; when the Society laid this injunction on him, on theſe conditions, that he muſt comply with their requeſt or be expelled. So ſevere a mandate ſtruck the Doctor to the quick, and as though conſcious of ſome deceptions which he had before practiſed, and which would be diſcovered before ſo diſcernable a body of people, and at the ſame time reflecting on the odium of being expelled from one of the moſt diſtinguiſhed ſocieties in the kingdom, he formed the dreadful reſolution of putting a period to his exiſtence.

PHILOSOPHER's STONE.—The great object of alchymy is a long-ſought for preparation, which is to change or exalt impurer metals, as tin, lead, or copper, into gold and ſilver.

There are three ways whereby the alchymiſts have attempted to arrive at the making of gold. The firſt, by ſeparation; for every metal yet known contains ſome quantity of gold; only in moſt, the quantity is ſo ſmall that it will not defray the expence of getting it out.

The ſecond, by maturation; for the alchymiſts hold mercury to be the baſis and matter of all metals; that quickſilver purged from all heterogeneous bodies, would be much heavier, denſer and ſimpler than the native quickſilver; and that by purifying it with much labour, and long operations, it may be converted into gold. This method of maturation is only for mercury, the other metals it is ineffectual for on two accounts: firſt, becauſe their matter is not pure mercury, but has other bodies adhering to it; and ſecond, by reaſon the digeſtion whereby mercury is turned into gold, would not ſucceed in other metals, becauſe theſe had not been long enough in the mines. Weight is the individual and inimitable character of gold. Now mercury has ever ſome impurities in it; and thoſe impurities are lighter than mercury. Could thoſe be purged quite out, as it does not appear impoſſible but they might, mercury would be as heavy as gold; and what is as heavy as gold, according to Mr. *Chambers*, is gold, or may very eaſily be made gold; but this has been queſtioned.

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The third method is, that of turning all metals readily into pure gold, by melting them in the fire and caſting a little quantity of a certain preparation into the fuſed matter; upon which the fæces immediately retire, are volatiſed and burnt, and ſo carried of; and the reſt of the maſs turned into pure gold. Now that which works this change in the metals is called the *philoſopher's ſtone.*

Whether this third method be poſſible or not is very hard to ſay, we have ſo many teſtimonies of perſons who all on other occaſions ſpeak truth, that it is ſomewhat hard to ſay they ſpeak falſely in this, that they have been maſters of the ſecret. All required is, to do that by art which nature does in many years or ages.—For lead and gold differ but little in weight. Therefore there is not much in lead beſide mercury and gold, now if I had any body which would ſo agitate all the parts of lead, as to burn all that is not mercury therein; and had ſome ſulphur to fix the mercury, would not the maſs remaining be converted into gold? There is nothing in nature ſo heavy as lead, gold and mercury only excepted.—It is evident, therefore, there is ſomething in lead that comes very near to gold. But in lead there is ſome heterogeneous matter, different both from mercury and gold. If now 19 ounces of lead be diſſolved by the fire, and 8 ounces be thus deſtroyed, we ſhall have good gold, the ratio of lead to gold being as 11 to 19. If then the *philoſopher's ſtone* can purify the mercurial matter in lead, ſo as nothing ſhall remain but the pure mercurial body, and you can fix and coagulate this by means of ſulphur; out of 19 ounces of lead, you will have 11 of gold. Or if you reduce the lead from 11 to 14, you will then have converted it into mercury; and if you further purify this mercury from 14 to 19 you have gold, provided you have but ſulphur to fix and coagulate withal. Such is the foundation of the *philoſopher's ſtone*, which alchymiſts contend to be a moſt ſubtil, fixt, concentrated fire, which as ſoon as it melts with any metal, does by a magnetic virtue immediately unite itſelf to the mercurial body of the metal, volatilizes and cleanſes of all that is impure therein, and leaves nothing but a maſs of pure gold.

But

But this, like every other ſcientific chimera, will probably for ever elude the reſearches of mankind.

ASTRONOMY inſtructs us in the knowledge of the heavens and the heavenly bodies, as the ſun, the moon, the planets and fixed ſtars. By the planets are meant ſtars that revolve round the ſun, and receive their light from him, being themſelves dark, opaque bodies like our earth. Theſe planets, with our earth, compoſe what is called the ſolar ſyſtem. If the ſun be ſuppoſed in the centre, Mercury is the neareſt and revolves round the ſun by a motion amazingly ſwift. Venus is the next, then our earth, next Mars, Jupiter, Saturn, and laſtly the Georgium Sidus, which is a planet ſcarcely obſervable by the naked eye, and was lately diſcovered by Dr. *Herſchel.*

Aſtronomers have gained ſo much knowledge of theſe bodies, though at ſuch immenſe diſtances, that it is clearly demonſtrated the diſtance each planet is from the ſun, and from each other, with its true magnitude, and the revolution of each upon its own axis, and round the ſun, or in other words, the length both of their days and their years, all which differ from ours.

The ſtars have been frequently numbered, but their number cannot be exactly aſcertained. Dr. *Herſchel* has lately diſcovered ſeveral thouſands of ſtars, by his improved teleſcope, which were not noticed by former aſtronomers.

This branch of ſtudy claims the notice of every young perſon of good education; for what intelligent being would willingly remain an inſenſible ſpectator of appearances ſo grand, ſo intereſting, ſo full of information and pleaſure, and ſo eaſily to be underſtood?

ASTROLOGY is the art of foretelling future events, from the aſpects, poſitions and influence of the heavenly bodies.

There is natural and judicial aſtrology.

To natural aſtrology belong the predicting of natural effects: as the changes of weather, winds, ſtorms, hurricanes, thunder, floods, earthquakes, &c.

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Goad pretends, that inundations may be foretold, and an infinity of phœnomena explained from the contemplation of the ſtars. Accordingly he endeavours to account for the diverſity of ſeaſons, from the different ſituations and habitudes of the planets, from their retrogade motions; the number of fixed ſtars in the conſtellations, &c.

For this aſtrology, Mr. *Boyle* has a juſt apology in his Hiſtory of the Air. Generation and corruption being the extremes of motion, and rarefaction and condenſation the mean ones: he ſhews that the effluvia of the heavenly bodies, as we find them immediately contribute to the latter, muſt alſo have an immediate influence on the former; and conſequently all phyſical bodies be affected thereby.

It is evident that the properties of moiſture, heat, cold, &c. employed by nature to produce the two great effects of rarefaction and condenſation almoſt wholly depend on the courſe, motion, poſition, &c. of the heavenly bodies. And it is alſo clear, that every planet muſt have its own proper light, diſtinct from that of any other, light not being a bare viſible quality but endued with its ſpecific power. The ſun, we know, not only ſhines on all the planets, but by his genial warmth calls forth, excites, and raiſes the motions, properties, &c. peculiar to them; and his rays muſt ſhare or receive ſomewhat of the tincture thereof; and thus tinged, be again reflected into the other parts of the world, and particularly the adjacent planetray ſyſtem. Whence, according to the angle the planets make with that grand luminary, and the degree wherein they are enlightened, either by his direct or his oblique rays: together with their diſtance and ſituation with reſpect of our earth; the powers, effects, or tinctures, proper to each, muſt be tranſmitted hitherto, and have a greater or leſs effect on ſublunary things.

Judiciary, or Judicial Aſtrology, which is what we commonly call aſtrology, is that which pretends to foretel moral events; i. e. ſuch as have a dependance on the free will and agency of man; as if that were directed by the ſtars.

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The profeſſors hereof maintain, "That the heavens are one great volume, or book wherein God has wrote the hiſtory of the world; and in which every man may read his own fortune and the tranſactions of his time. The art, ſay they, had its riſe from the ſame hands as aſtronomy itſelf: while the ancient Aſſyrians whoſe ſerene unclouded ſky favoured their celeſtial obſervations, were intent on tracing the paths and periods of the heavenly bodies; they diſcovered a conſtant ſettled relation or analogy, between them and things below; and hence were led to conclude, theſe to be the *Parcæ*, the deſtinies, ſo much talked of, which preſide at our births, and diſpoſe of our future fate."

"The laws therefore of this relation being aſcertained by a ſeries of obſervations, and the ſhare each planet has therein; by knowing the preciſe time of a perſon's nativity, they were enabled from their knowlege in aſtronomy, to erect a theme or horoſcope of the ſituation of the planets, at that point of time, and hence, by conſidering the degrees of power and influence, and how each was either ſtrengthened or tempered by other, to compute what muſt be the reſult thereof.

Judicial aſtrology is commonly ſaid to have been invented in Chaldea, and thence tranſmitted to the Egyptians, Greeks, and Romans. Though ſome will have it of Egyptian origin, and aſcribe the invention to *Cham*. But it is to the Arabs we owe it. At Rome the people were ſo infatuated with it, that the aſtrologers, or as they were then called, the mathematicians, maintained their ground in ſpite of all the edicts of the Emperors to expel them out of the city.

So little credit is now given to it that the chief buſineſs for modern aſtrologers, is the making of calenders or almanacks.

PALMISTRY is a kind of divination performed by inſpecting the lines and marks of the hands and fingers.

THEOLOGY, Divinity; a ſcience which inſtructs us in the knowledge of God, and divine things, or which has God, and the things he has revealed, for its object.

Theology is a ſcience which ſhews us what we are to believe of God, and the manner wherein he would be ſerved. It is divided into two branches, *natural* and *revealed* or *ſupernatural*.

Natural Theology, is the knowledge we have of God from his works, by the light of nature and reaſon.

Supernatural Theology, is that which we learn from revelation.

Poſitive Theology, is the knowlege of the holy ſcriptures, and of the ſignification thereof, conformably to the opinions of the fathers and councils: without the aſſiſtance of any argumentation. Some will have it, that this ought to be called expoſitive, rather than poſitive.

Moral Theology, is that which teaches us the divine laws relating to our manners and actions.

Scholaſtic or School Theology, is that which proceeds by reaſoning, or derives the knowledge of ſeveral divine things from certain eſtabliſhed principles of faith.

The ancients had a three-fold theology; the firſt, mythic, or fabulous, which flouriſhed among the poets, and was chiefly employed in the theogony, or genealogy of the gods.

The ſecond, political, which was that chiefly embraced by the politicians, prieſts and people, as moſt ſuitable and expedient to the ſafety, quiet and proſperity of the ſtate.

The third, natural, chiefly cultivated by the philoſophers, as moſt agreeable to nature and reaſon. The phyſical or natural theology acknowledged only one ſupreme God, to which is added dæmons, as mediators between him and man.

MYTHOLOGY is the hiſtory of the fabulous gods and heroes of antiquity; with the explanation of the myſteries and allegories included in them. In Pagan antiquity there were three different religions: firſt that of

of the philoſophers, who treated metaphyſically on the nature, the attributes and the works of the ſupreme being. The ſecond religion was that of paganiſm, which was the eſtabliſhed religion of all the nations except the Jews. This was the doctrine that was taught by the prieſts and protected by the ſovereigns. Its dogmas were certainly falſe, but not always ſo abſurd as may at firſt appear, for they were frequently to be underſtood in a ſenſe that was myſtic, and always allegoric. The firſt heathens deified thoſe great men to whom the reſt of mankind were indebted for any ſignal benefits, as *Jupiter*, *Apollo*, *Ceres*, *Bacchus*, *Hercules*, *&c.* in order to induce others in after ages to reverence and imitate them. The third religion was idolatry, or the religion of the populace: for the common people, born to be deceived in every thing, confounding in their imagination the ſtatues of their gods, the idols of their divinities, the emblems of their virtues and of their religious worſhip with the gods, divinities, virtues, and worſhip themſelves, adored theſe images, and proceeded to extravagances moſt ridiculous and frequently moſt criminal in their ceremonies, feaſts, libations, and ſacrifices.

As far as can be aſcertained it may be concluded that the Pagans adored the ſovereign lord of the univerſe under the name of *Fate*, or *Deſtiny*, which we muſt not confound with *Fortune* who was regarded as a ſubaltern divinity. *Jupiter* himſelf and all the gods, every animated being, the heavens, the earth, the whole frame of nature was ſubſervient to *Deſtiny* and nothing could reverſe its decrees. This divinity was ſo highly adorable as to be above all rank; and was regarded too ſupreme to be repreſented under any ſenſible image or ſtatue, or to have any temple erected for its worſhip. No ſacrifice appears to have been offered to this deſtiny, nor any temple or city dedicated to his name. Perhaps the Pagans were ſenſible that the temple and the worſhip of the God of gods ought to be in the heart of man, mention is made, indeed, of a temple dedicated to the Unknown God; but it is uncertain whether or not deſtiny was here meant.

After this general idea of the Supreme Being, comes the poſitive religion of the Pagans. This was *entirely founded on fable*, which took its riſe, either from allegoric or moral fictions, or from ancient tradition, or hiſtorical events, altered or augmented by the imagination of the poets, by ſuperſtition, or by the credulity of the people.

The books on the Heathen Deities claſs them under celeſtial gods, terreſtrial gods, ſea-gods and infernal deities.

The young reader muſt be informed that fabulous as theſe accounts are, ſome acquaintance is neceſſary, even to underſtand properly the ancient authors, eſpecially the poets, whoſe works abound with deſcriptions of their deities.

BIOGRAPHY is the art of deſcribing or writing of lives. It is a branch or ſpecies of hiſtory, more entertaining, as well as more uſeful in many reſpects, than even general hiſtory, as it repreſents great men more diſtinctly, unincumbered with a crowd of other actors, and deſcending into a detail of a man's actions and character and gives more light into human nature, as well as excites us more to imitation.

NATURAL HISTORY is a deſcription of natural bodies, whether *terreſtrial*, as animals, vegetables, foſſils, fire, water, air, meteors, &c. or *celeſtial*, as ſtars, planets, comets, &c. Natural hiſtory is much the ſame with what we otherwiſe call *phiſiology*, for phiſiology is the doctrine of nature, or *natural bodies*. Though phiſiology is more particularly uſed for a branch of medicine, which conſiders nature with regard to the cure of diſeaſes, and particularly the human body.

BOTANY is the ſcience of *plants*, or that part of phiſiology, medicine, and agriculture which treats of plants, their ſeveral kinds, forms, virtues and uſes.

ZOOLOGY is a diſcourſe or treatiſe upon animals or living creatures. Zoology makes a conſiderable article

ticle in natural hiſtory, comprehending what relates to the form, ſtructure, method of living, feeding and propagating the divers ſpecies of brute creatures.

MINEROLOGY is the hiſtory of mines, and metals, ſtones, and gems, together with ſtrata, clay, ſand, eathquake, and volcano, it includes alſo various operations relating to them as eſſaying, purifying, fuſion or refining, ſome ſhort accounts of theſe are to be found in the firſt part of this work.

METEOROLOGY is the hiſtory of the *air* and the *atmoſphere*, including meteors formed therein, as clouds, rain ſhowers, ſnow, hail, dew, thunder, winds, hurricanes, vapours, exhalations, and the like.

HYDROLOGY is the hiſtory of *water*, including that of rivers, baths, lakes, ſeas, oceans and tides.

MANAGE includes the conſideration of horſes; their age, colour, paces, diſeaſes, and kinds. In ſhort, of every thing that has relation to their nature and uſe.

SCULPTURE.

SCULPTURE; the art of carving, in wood, ſtone, or other matter, and forming various figures or repreſentations therein, as alſo of faſhioning wax, earth, plaiſter, &c. to ſerve as models or moulds, for the caſting of metalline figures. Sculpture, in its latitude, includes the art of working *en creux*, and *relievo*, the laſt is more ſtrictly called ſculpture. The antiquity of this art is beyond all doubt, as the ſacred writings mention it in ſeveral places, witneſs *Laban*'s idols ſtolen away by *Rachael*, and the golden calf of the Iſraelites, ſet up in the deſart.

The firſt works in ſculpture were with clay, not only in making ſtatues but in forming models, and to this day, a ſculptor never undertakes any thing conſi-

derable, without forming a model either in clay or wax. In making figures of theſe materials, they begin and finiſh them with their own hands, uſing only three or four pieces of wood, which are roundiſh at one end, and the other flat with a ſort of claws and teeth, which are to ſmooth and ſcratch the work.

In England there are excellent ſpecimens of ſculpture. The ſtatues of Phrenzy and Melancholy on the piers before Bethlem-hoſpital deſerve to be ranked among the firſt performances in the art, they were executed in the reign of *Charles* II. by *Cibber*, the father of the poet-laureat of that name. There is alſo a moſt elegant ſtatue in bronze of king *Edward* VI. which ſtands in one of the courts of St. Thomas's-hoſpital, in Southwark, by *Sckeemaker*, and one of Sir *Iſaac Newton*, at Cambridge, by *Roubiliac*. But Weſtminſter-abbey is the moſt famous repoſitory of ſculpture in England, though the figures there loſe much of their effect, by being crouded together. The monument of the duke of *Argyle*, and of Mrs. *Nightingale*, both by *Roubiliac*, and Dr. *Chamberlain's* by *Sckeemaker*, ſeem to ſtand higheſt in the public opinion.

Sculpture is ſuppoſed to be more ancient than painting. It is conceived that it will hardly admit of a queſtion, whether the ancients or moderns have moſt excelled in this art, the palm having ſince been univerſally adjudged to the former. To determine in what proportion they are ſuperior, is too difficult to attempt, wherever there is a real ſuperiority in art or ſcience; it will in time be diſcovered; but the world never ſtops at the point of true judgment, but dreſſes out its favourite object with the ornaments of fancy, ſo that even a blemiſh becomes a beauty. This it has done by ancient ſculpture to ſuch a degree as not to form its judgment of that by any rules, but to form an opinion of rules by the example. As long as this is the caſe, modern art can never have a fair compariſon with the ancient. This partiality to the ancients is ſo ſtrong, as to prevent almoſt all diſcrimination; and is the ſole reaſon why many antiques, that now ſtand as patterns of beauty in the judgment of many connoiſſeurs, are not diſcovered to be copies. This may be diſcerned by

by a judicious eye; for wherever there is a grandeur or elegance to an eminent degree in the general compoſition of a ſtatue, and when the execution of the parts, called by artiſts the treating of the parts, betrays a want of taſte and feeling, there is the greateſt reaſon to conclude, that the ſtatue is *a copy*, though we were ever ſo certain of its antiquity. However great our partiality to the ancients may be, none can heſitate to affirm, that whenever the moderns ſhall unite great expreſſion with great beauty, they will wreſt the palm out of their hands.

STATUARY, *Statuaria*, a branch of ſculpture, employed in the making of ſtatues.

Statuary is one of thoſe arts wherein the ancients ſurpaſſed the moderns: indeed it was much more popular, and more cultivated among the former than the latter.

It is diſputed between ſtatuary and painting, which of the two is the moſt difficult and the moſt artful.

The invention of ſtatuary was at firſt very coarſe. *Leon Batiſta Alberti*, who has an expreſs treatiſe on ſtatues, imagines that it took its riſe from ſomething caſually obſerved in the productions of nature, that, with a little help, ſeemed diſpoſed to repreſent the figure of ſome animal. The common ſtory is, that a maid, full of the idea of her lover, made the firſt eſſay, by the aſſiſtance of her father's implements, who was a potter. This, at leaſt, is pretty certain, that earth is the firſt matter ſtatuary was practiſed upon.

Statuary is alſo uſed for the artificer, who makes ſtatues. *Phidias* was the greateſt ſtatuary among the ancients, and *Michael Angelo* among the moderns.

Statue, a piece of ſculpture in full relievo, repreſenting a human figure.

Daviler, more ſcientifically defines ſtatue a repreſentation in high relievo and inſulate, of ſome perſon diſtinguiſhed by his birth, merit, or great actions; placed as an ornament in a fine building, or expoſed in a public place to preſerve the memory of his worth.

In ſtrictneſs, the term ſtatue is only applied to figures on foot; the word being formed from the Latin, ſtatura, the ſize of the body; or from ſtare, to ſtand.

Statues are formed with the chiſſel, of ſeveral matters, as ſtone, marble, plaiſter, &c.

They are alſo caſt of various kinds of metal, particularly gold, ſilver, braſs, and lead—For the method of caſting ſtatues, ſee foundery of ſtatues, vol. 1.

Dædalus, the ſon of *Eupalmus*, who lived not only before the ſiege of troy, but even before the expedition of the Argonauts, among many other notable contrivances aſcribed to him, is ſaid to have been the inventor of ſtatues.—And yet it is certain, there were ſtatuaries before him; only it was he who firſt found how to give them action and motion, and to make them appear as if alive. Before him, they made them with the feet joined together, never intended to expreſs any action. He firſt looſened the feet of his, and gave them the attitudes of people walking and acting. The Phœnicians are ſaid to have been the firſt who erected ſtatues to the gods.

The Greeks ſucceeded in their ſtatues beyond the Romans; both the workmanſhip and the fancy of the Roman ſtatues were inferior to the Grecian. Indeed we have very few remaining, that have eſcaped the injuries of time.

Statues are uſually diſtinguiſhed into four kinds.—The firſt, are thoſe leſs than the life: of which kind we have ſeveral ſtatues of men, of kings, and gods themſelves.

The ſecond, thoſe equal to the life: in which manner it was, that the ancients, at the public expence, uſed to make ſtatues of perſons eminent for virtue, learning, or the ſervices they had done.

The third, thoſe that exceed the life: among which, thoſe which ſurpaſſes the life once and a half, were for kings and emperors; and thoſe double the life for heroes.

The fourth kind, were thoſe that exceeded the life twice, thrice, or even more: and were called *coloſſuſes*.

PAINTING, the art of repreſenting natural bodies, and even giving them an appearance of life, by the draught of lines, and the degrees of colours.

Painting

Painting is ſaid to have had its riſe among the Egyptians; the Greeks, who learned it of them, carried it to its perfection: if we may believe the ſtories related of their *Apelles* and *Zeuxis*.

The Romans were not without conſiderable maſters in this art, in the latter times of the republic, and under the firſt emperors: but the inundations of Barbarians, who ruined Italy, proved fatal to painting, and almoſt reduced it to its firſt elements. It was in Italy, however, that the art returned to its ancient honour, and in the 15th century, when *Cimabue* betaking himſelf to the pencil, tranſlated the poor remains of the art, from a Greek painter or two, into his own country.

He was ſeconded by ſome Florentines; the firſt who got any reputation was *Ghirlandai*, *Michael Angelo*'s maſter; *Pietro Perugino*, *Raphael Urbin*'s maſter; and *Andrea Verocchio*, *Leonardo Da Vinci*'s maſter.

But the ſcholars far ſurpaſſed the maſters, they not only effaced all that had been done before them, but carried painting to a pitch, from which it has ever ſince been declining.

Is was not by their own noble works alone that they advanced painting, but by the number of pupils they bred up, and the ſchools they formed.

Angelo, in particular, founded the ſchool of Florence; *Raphael*, the ſchool of Rome; and *Leonardo*, the ſchool of Milan; to which muſt be added the Lombard ſchool, eſtabliſhed about the ſame time, and which became very conſiderable under *Giorgione* and *Titian*.

Beſides the Italian maſters, there were others on this ſide the Alps, who had no communication with thoſe of Italy, ſuch were *Albert Durer*, in Germany, *Holbens*, in Switzerland; *Lucas*, in Holland; and others in France and Flanders; but Italy, and particularly Rome, was the place where the art was practiſed with great ſucceſs; and where, from time to time, the greateſt maſters were produced.

To *Raphael*'s ſchool, ſucceeded that of *Caraccio*'s, which has laſted, in its ſcholars, almoſt to the preſent time; wherein the French painters, by the munificence of *Louis* XIV. ſeem almoſt in condition to vie with thoſe

thoſe of Greece or Italy. In Paris they had two conſiderable bodies of painters, the one, the *Royal Academy of Painting* and *Sculpture*, the other the *Community of Maſters, in Painting, Sculpture, &c.*

The art of painting is divided, by *Freſnoy*, into three principal parts; invention, deſigning, and colouring, to which ſome add a fourth, viz. diſpoſition. *Felibien* divide painting into compoſition, deſigning and colouring.

M. Teſtling, painter to the late king, divides it ſomewhat more accurately, into the deſign or draught, the proportion, the expreſſion, the clair-obſcure, the ordinance, and the colouring; to which the Engliſh tranſlator adds the perſpective. Under each of theſe heads, he gives us the rules and ſentiments of the beſt maſters.

Painting is of various kinds, with regard to the materials uſed; the matter whereon they are applied, and the manner of applying them. Hence come painting in oil, painting in water colours, or limning; painting in freſco, painting on glaſs, painting in enamel, and painting in miniature.

Painting in oil. The art of painting in oil was unknown to the ancients; and it was a Flemiſh painter, one *John van Eyck*, or *John de Bruges*, who firſt diſcovered, and put it in practice in the beginning of the fourteenth century: till him, all the painters wrought in freſco, or in water colours.

This was an invention of the utmoſt advantage to the art, ſince, by means hereof, the colours of a painting are preſerved much longer and better, and receive a luſtre and ſweetneſs, which the ancients could never attain to, what varniſh ſoever they made uſe of to cover their pieces.

The whole ſecret conſiſts in grinding the colours in nut-oil or linſeed-oil, but it muſt be owned, the manner of working is very different from that in freſco, or in water, becauſe the oil does not dry near ſo faſt, which gives the painter an opportunity of touching and re-touching all the parts of his figures, as often as he pleaſes; which in the other kinds, is a thing impracticable.

The

The figures too are here capable of greater force and boldneſs: inaſmuch as the black becomes blacker when ground with oil than with water: beſides that, all the colours, mixing better together, make the colouring ſweeter, more delicate and agreeable, and give an union and tenderneſs to the whole work, inimitable in any of the other manners.

Painting in oil is performed on walls, on wood, canvas, ſtones, and all ſorts of metals.

Freſco, a kind of painting performed on freſh plaiſter, or on a wall laid with mortar not yet dry; and with water-colours. This ſort of painting has a great advantage by incorporating with the mortar, and drying along with it, it is rendered extremely durable, and never fails or falls but along with it.

ENGRAVING, is the art of cutting metals and precious ſtones, and repreſenting thereon figures, letters, or whatever the artiſt fancies. Engraving, properly a branch of ſculpture, is divided into ſeveral other branches according to the matter whereon it is employed, and the manner of performing it.

Engraving on copper, is repreſenting divers ſubjects, as portraits, landſcapes, hiſtories, buildings, &c. either after paintings or deſigns made for the purpoſe. It is performed either with the graver, or with aqua fortis. For the firſt there needs but little apparatus and few inſtruments. The plate to be worked on being firſt well poliſhed is covered over with a thin ſkin of virgin wax, and on this the *draught* or deſign, done in black lead, read chalk, &c. is laid; and rubbed down for the wax to take off. The deſign thus transferred upon the wax is traced through on the copper with a point or needle; then heating the plate and taking off the wax the ſtrokes remain on the plate, which muſt be retouched and heightened according to the ſkill of the artiſt. The graver is a ſteel point, very ſharp and well tempered. In the conduct of the graver conſiſts all the art. The other inſtruments are ſcrapers, a burniſher, and a cuſhion for bearing the plates, &c.

Whether we conſider the art of engraving with regard to the utility it affords, or the difficulty that attends

tends its execution, we cannot but confeſs that on every account it deſerves a diſtinguiſhed rank among the polite arts. It is by means of this art that the cabinets of the curious are adorned with the portraits of the greateſt men of all ages and nations; that their memories, their moſt remarkable and moſt glorious actions are tranſmitted to the lateſt poſterity. By this art alſo the paintings of the greateſt maſters are multiplied to a boundleſs number; and that the lovers of the polite arts diffuſed over the face of the whole earth are enabled to enjoy thoſe beauties, which their diſtant ſituations ſeem to have for ever debarred them, and perſons of moderate fortune are hereby enabled to become poſſeſſed of all the ſpirit and all the poetry that are contained in thoſe miracles of art, which ſeemed to have been reſerved for the temples of Italy or the cabinets of princes.

When we reflect moreover that the engraver beſides the beauties of poetic compoſition and the artful ordinance of deſign, is to expreſs merely by the means of light and ſhade all the various tints of colours; to give a relief to each figure, and a truth to each object; that he is now to paint a ſky ſerene and bright, and then loaded with dark clouds; now pure tranquil ſtream, then the foaming raging ſea; that here he is to expreſs the character of the man, ſtrongly marked in his countenance and there the minuteſt ornament of his dreſs; in a word that he is to repreſent all, even the moſt difficult objects in nature; we cannot ſufficiently admire the vaſt improvement of this art, and that degree of perfection to which it is at this day arrived.

The invention of this art is ſaid to be owing to chance. In the fifteenth century a goldſmith of Florence, who was in much eſteem with Pope *Innocent* X. having placed a ſheet of oiled paper under a plate of ſilver that was engraved, and on which by accident he had laid a heavy weight, was much ſurprized to find two days after a complete impreſſion of the plate upon the paper. This he communicated to ſome able painters; who profiting by that example laid the foundation of the art of engraving which has been ſince carried to a high degree of perfection.

The method of working the graver, is called ſtroke engraving: that by corroſion by aqua fortis is called etching that by entirely covering the ſurface of the copper with a dark ground, and then ſcraping and burniſhing away part of the dark colour, is called mezzotinto. Of late the methods of producing effects upon copper have been ſo various that it would be endleſs to deſcribe them. But there are two methods very much in preſent practice, the firſt is *ſtippling*, which is performed by dots on the copper, and by this means worked up in ſuch a manner as to have ſomething of the appearance of a mezzotinto; but infinitely preferable, as it will afford a ſofter and yet more ſpirited effect. The other method is by *aquatinta*, which is deſcribed as follows.

ACQUATINTA is a method of etching on copper, lately invented, by which a ſoft and beautiful effect is produced, reſembling a fine drawing in water colours or Indian ink.

Previous to that operation upon the plate, a powder muſt be prepared of aſphaltum and roſin or gum-ſandarach. Then the copper being poliſhed, lay the etching ground upon it, and etch the outlines in the uſual way, then ſoften the ground with a little greaſe and then wipe it off, leaving only as much greaſe as will dim the copper, then ſift the above powder upon the ſurface of the plate, and as much as is neceſſary will ſtick to the greaſe, the other may be ſhaken off; and by holding the plate over a charcoal fire, the powder, which adhered to the greaſe will be fixed to the plate.

When the plate is cool, all the light places where there is no work or ſhades muſt be covered with ivory black mixed with turpentine varniſh. The aqua fortis is now to be powered on, being firſt reduced to a proper ſtrength by vinegar or water. Let the aqua fortis ſtand five minutes for the firſt ſhade, then pour it off and waſh and dry the plate. Then ſtopping up the light with the varniſh, pour on the aqua fortis for the ſecond tint, and let it ſtand five minutes more, proceed in this manner for every tint till you have produced the darkeſt ſhades.

In

In etching landſcapes, the ſky and diſtant objects are performed by a ſecond operation, and the application of a finer powder. This art is kept as ſecret as poſſible.

ETCHING, a method of engraving on copper; wherein the lines, or ſtrokes, inſtead of being cut with a tool, or graver, are *eat with aqua fortis.*

Etching was invented much about the ſame time with *engraving* on copper, properly ſo called, by *Alb. Durer*, and *Lucas.* It has ſeveral advantages over that art; as, that it is done with more eaſe and expedition; that it requires fewer inſtruments; and even, that it repreſents divers kinds of ſubjects better, and more agreeably to nature, as landſcapes, ruins, grounds, and all ſmall, faint, looſe, remote objects, building, &c.

The method of etching is thus: the plate being well poliſhed, is heated over the fire; and when hot, covered over with a peculiar ground, or varniſh. When cold again, the ground is blackened with the ſmoak of a candle; and on this ground, thus blackened, the back of the deſign, or draught, is laid.

This done, the deſign remains to be chalked, or transferred upon the plate; which is more eaſily effected, than in the common graving; for the back of the deſign having been before rubbed over with red chalk, nothing remains but to trace over all the lines and ſtrokes of the draught with a needle or point; which preſſing the paper cloſe down to the ground, occaſions the wax therein to lay hold of the chalk, and ſo bring off the marks of the ſeveral lines: ſo as at length, to ſhew a copy of the whole deſign in all its correctneſs.

The draught thus chalked, the artiſt proceeds to draw the ſeveral lines, with a point, through the ground, upon the copper.

To finiſh his work, he makes uſe of points of divers ſizes, or bigneſſes; and preſſes on them ſometimes more ſtrongly, and ſometimes more lightly, according as the ſeveral parts of the figures, &c. require more or leſs ſtrength or boldneſs; ſome of the points being as fine as needles, for the tender, hair ſtrokes, and the remoter, fainter objects; and others again, as big as bodkins,

made

made oval-wiſe, for the deeper ſhadows, and the figures in the front of the work.

Things thus prepared, a rim, or border of wax, is raiſed round the circumference of the plate, and aqua fortis poured on; which, by the ſaid border, is kept from running off at the edges.

The ground being impenetrable to that corroſive water, the plate is defended from it every where but in the lines, or hatches, cut through it with the points; which, lying open, the water paſſes through them to the copper, and eats into the ſame, to the depth required: which done, it is poured off again.

MEZZOTINTO; a particular manner of repreſenting figures on copper, ſo as to form prints in imitation of painting in India ink.

Prince Rupert has been uſually conſidered as the inventor of this art. But according to Baron *Heinikin* it was a lieutenant-colonel *De Seigan*, an officer in the ſervice of the landgrave of Heſſe, and that Prince *Rupert* learnt the ſecret of him, and brought it to England when he came over with *Charles* II. This art has never been carried on with ſucceſs in any country but England.

The method is very different from common engraving. To perform it, they rake, hatch, or punch the ſurface of the plate all over, with an inſtrument made on purpoſe, firſt one way, and then the other, acroſs, &c. till the ſurface of the plate be entirely furrowed with lines cloſe to each other, ſo that if an impreſſion was then taken from it, it would be one uniform blot.--- This done, the deſign is drawn or marked on the ſame face; after which they proceed with burniſhers, ſcrapers, &c. to expunge or take out the dents or furrows in all the parts, where the lights of the piece are to be, and that more or leſs, as the lights are to be ſtronger or fainter; leaving thoſe parts black which are to repreſent the ſhadows or deepenings of the draught. The inſtruments uſed in this kind of engraving are cradles, ſcrapers, and burniſhers.

The art of ſcraping mezzotintos has been applied to the printing with a variety of colours, in order to produce the reſemblance of paintings. The inventor of this method was *J. C. Le Blon*, a native of Frankfort, before the year 1730. He ſhewed by the ſpecimens he produced, the poſſibility of its being brought, by further improvements, to afford imitations of painting, which might have ſome value.

CARVING is the art of cutting a hard body, by means of a chiſſel or other inſtrument. In this ſenſe carving ſeems to include ſtatuary and engraving as well as cutting in wood. For carving in wood, the fitteſt for the purpoſe is beech or box, being hard, tough, and cloſe.

CASTING among ſculptors, implies the taking off caſts and impreſſions of figures, buſts, medals, &c.

The method of taking caſts of figures, &c. is moſt generally by the uſe of plaiſter of Paris, that is, alabaſter calcined by a gentle heat. This ſubſtance is preferable to others, becauſe it is eaſily reduced to a powder by heat, and by being moiſtened by water, it is capable of taking any form when impreſſed on moulds, and when dry it is capable of great hardneſs, and it will continue to retain it. Hence it is uſed for the moulds themſelves; and for caſts to receive impreſſions from moulds. Parchment ſize is mixed with the water and plaiſter to render it the more hard and tenacious.

BUST, in ſculpture, denotes the figure or portrait of a perſon in relievo, ſhewing only the head, ſhoulders, and ſtomach, the arms being lopped off. Buſts are commonly placed on a pedeſtal. *Felibien* obſerves, that though in *painting*, one may ſay, *a figure appears in buſto*, yet it is not properly called a *buſt*, that word being confined to things in *relievo* and not to *painting*.

BASSO-RELIEVO, or Baſs-relief, ſignifies a piece of ſculpture, where the figures or images do not ſtand out far above the plane on which they are formed.

Whatever

Whatever figures are thus cut or ſtamped, ſo that not the entire body, but only a part of it is raiſed above the plane, are ſaid to be done in relief; but when it is nearly flat it is called *low-relief*, and when the repreſentation of a perſon is ſtruck on a medal, it is uſually ſtiled *ſtrong-relief*. *Demi-relievo* conveys its own meaning, *demi* ſignifying half.

CREUX, a term in ſculpture, much uſed by the French, and ſignifies a hollow, cavity, or pit, out of which ſomething has been ſcooped, or dug; hence it is uſed to denote that kind of ſculpture and graving, where the lines and figures are cut and formed *within the plane* of the plate or matter engraven on. In this ſenſe it ſtands oppoſed to *relievo*.

INSTRUMENTS.

WIND-GUN, a machine ſerving to explode bullets, and other ſhot with great violence, by the force of air. It has an effect ſcarcely inferior to that of a common fire-arm charged with gunpowder, but diſcharges itſelf with much leſs report.

Theſe wind-guns are of different forms and ſizes, but in general are made to reſemble a muſket, having a hollow tube, or barrel, which receives the ball, with a lock and trigger, and the other part is uſually faſhioned like the but end of fire-arms, to which a *ball charged with air* is fixed. On turning the trigger, a part of the air diſcharges itſelf from the ball, and explodes the bullet with amazing violence. By the lock it is contrived that either the whole air may be ſpent at one exploſion, or only a part of it, and the reſt reſerved for freſh bullets. By this piece of mechaniſm we can have half-a-dozen good effective ſhoots with one charge of air.

AIR-PUMP, is a machine whereby the air may be exhauſted out of proper veſſels. This machine inſtructs

ſtructs us what our earth would be without an atmoſphere; and how much all vital, generative, nutritive power depend thereon.

The ſtructure of the air-pump is more ſimple than even that of the water-pump, for as air aſcends in virtue of its own elaſtic activity, its natural tendency is to ſeparate, and leave a *vacuum*, and all the *art* neceſſary in conſtructing an air-pump is to prevent the external air from ſupplying the place of what is thus drawn off.

To the air-pump belongs a large apparatus of other veſſels for the purpoſe of making numerous uſeful experiments on the nature and properties of air; and as every young gentleman and lady, at a proper age ſhould attend lectures on this and other ſubjects of philoſophy, a view of the machine and its uſe will convey a clearer idea than pages of deſcription.

CAMERA OBSCURA, or *dark chamber*, a machine that repreſents an artificial eye, whereon the images of external objects, received through a double convex glaſs, are exhibited diſtinctly, and in their native colours, on a white matter placed within the machine.

Baptiſta Porta is ſaid to have been the inventor of this, about 1560.

It exhibits images perfectly like their objects, and clothed in their native colours. It expreſſes at the ſame time all their motions, which latter circumſtance no other art can imitate. By means of this inſtrument a perſon unacquainted with deſigning will be able to delineate objects with the greateſt accuracy and juſtneſs, and another well verſed in painting, will find many things herein to perfect his art.

BAROMETER is a machine for meaſuring the weight of the atmoſphere, and the variations therein, in order chiefly to determine the changes of weather. It is uſually termed a *weather-glaſs*.

The common barometer is a glaſs tube about *one tenth* of an inch, and its length at leaſt *thirty-one* inches, is filled with mercury ſo juſtly as not to have any air over

over it, the maker clapping his fingers end, finger and all, into a baſon of quickſilver, and then takes his finger away: now the quickſilver in the tube will by its own weight endeavour to deſcend into that of the baſon; but the external air preſſing on the ſurface of the quickſilver in the baſon without, and no air being in the tube at top, the quickſilver will continue in the tube, being raiſed up as was ſaid by the air on the ſurface on the baſon below. The height at which it is known to ſtand in the tube is uſually about *twenty-nine* inches, when the air is heavy, but not above *twenty-ſix* when the air is light, thus by this inſtrument we can with ſome exactneſs determine the weight of the air and conſequently tell before hand the changes of the weather.

Before fine dry weather, the air is changed with a variety of vapours which float in it unſeen, and render it extremely heavy, ſo that it preſſes up the quickſilver, or in other words the barometer riſes.

In moiſt rainy weather the vapours are waſhed down, or there is not ſufficient heat for them to riſe, ſo that the air is then ſenſibly lighter, and preſſes upon the quickſilver with leſs force, or in other words the barometer is ſeen to fall.

But yet, the barometer is affected with a thouſand irregularities that no exactneſs in the inſtrument can remedy, nor any theory account for.

When high winds blow the quickſilver generally is low, it riſes higher in cold weather, than in warm, and is uſually higher at morning and evening than at midday; it generally deſcends lower after rain than it ſtood before it.

There are alſo frequent changes in the air without any ſenſible alteration in the barometer.

The barometer is alſo ſerviceable in meaſuring the height of mountains, which mathematicians cannot ſo readily do. For the higher we aſcend, the air becomes lighter, ſo the quickſilver will *deſcend* in proportion. It is found to ſink a tenth of an inch in *ninety* feet.—So that if the quickſilver fall an inch, I conclude I have aſcended near *nine hundred* feet. But in this there has been found variations.

THERMOMETER; an inſtrument ſhewing the increaſe and decreaſe of heat and cold.

To underſtand the principles of a thermometer it muſt be remembered that water grows large as it grows hot, but when it boils, nothing can enlarge its *bulk* or *heat*: By expanding of this fluid by heat, philoſophers have found a way to determine the warmth, or coldneſs of other bodies, for if put into a glaſs tube, by its ſwelling and riſing therein it ſhews the quantity of heat, in the body to which it is applied, by its contracting and ſinking it ſhews the abſence of the ſame.

Inſtead of uſing water in this inſtrument, they now uſe ſpirits of wine, which is not apt to frieze, and which is endued, even with a greater expenſion, by heat, than water.

The inſtrument conſiſts of a hollow ball of glaſs and a long tube that is partly filled with ſpirits of wine, tinctured, ſo as to be ſeen when it riſes: the ball is plunged into boiling water which makes the ſpirit expand to its greateſt height, and at this point the tube is broken off and hermetically ſealed, a ſcale being placed to the ſide completes the thermometer.

ORRERY; an aſtronomical inſtrument, or rather machine, for repreſenting the motions and various appearances of the ſun and planets; and hence with great propriety called *planetarium*. The original inventor was one Mr. *Graham*. The reaſon of its being called *orrery*, was this, Mr. *Rowley*, a mathematical inſtrument maker, having got one from Mr. *Graham* to be ſent abroad with ſome of his own inſtruments, he copied it and made the firſt for the earl of Orrey; by which name it was afterwards called.

TELESCOPE, is an optical inſtrument, conſiſting of ſeveral glaſſes, fixed into a tube, through which diſtant objects are ſeen as if near at hand. The invention of the teleſcope is one of the nobleſt and moſt uſeful theſe ages have to boaſt of, by means hereof the wonders of the heavens are diſcovered to us, and aſtronomy is brought to a degree of perfection which former ages could have no notion of.

The

The diſcovery is owing rather to chance but *Johannes Baptiſta Porta*, a noble Neapolitan, is ſaid to have been the firſt who made a teleſcope. Fifty years after, a teleſcope twelve inches long was made, by a ſpectacle maker of Middlebourg. Some ſay the diſcovery was made by his children, who having put two glaſſes into a tube for amuſement, and looking through them, at the cock upon a clock, it appeared ſo large, and ſo near the eye, that they ran and told their father, who was ſurprized at the effect. This ſuggeſted to him the firſt ideas which he afterwards improved.

But there are authentic accounts of the teleſcope which make no mention of this circumſtance.

Others who called themſelves inventors, afterwards produced teleſcopes, but not of more than a foot and half long: till *Simon Marius* in Germany and *Galileo* in Italy, firſt made long ones fit for celeſtial obſervations.

Le Roſſi relates that *Galileo*, ground two glaſſes into form, and fitted to the two ends of an organ pipe, and ſhewed, at once all the wonders of the invention on the top of *St. Mark*, at Venice. *Galileo*, afterwards devoted himſelf wholly to the improving and perfecting of the teleſcope. Since his time they have been brought to a much greater degree of perfection.

Teleſcopes are of ſeveral kinds, diſtinguiſhed by the number and form of their glaſſes, and named from their uſes.

As the terreſtrial teleſcope; the celeſtial or aſtronomical teleſcope, the reflecting teleſcope, and the aerial teleſcope which is rather the manner of mounting and managing long teleſcopes for celeſtial obſervations in the night time whereby the trouble of long unweildy tubes is ſaved, than a particular kind of teleſcope: the contrivance we owe to the noble *Huygens*.

MICROSCOPE is an inſtrument conſiſting of lenſes or mirrors, by means of which ſmall objects appear larger than they do to the naked eye. Single microſcopes conſiſt of a ſingle lens or mirror. Double or compound microſcopes are thoſe in which the image of an object is compoſed by means of more mirrors than one.

Wilſon's pocket microſcope is in the moſt general uſe, but there are many other kinds, both ſingle and compound, of great or equal value for various purpoſes.

By the help of microſcopes an infinite number of animals have been diſcovered, not viſible to the naked eye. In a drop of water, or vinegar, or blood, we diſcover a multitude of animalculæ of different kinds, moving with great agility.

MICROMETER, an inſtrument, by the help of which, the apparent magnitudes of objects viewed through teleſcopes or microſcopes, are meaſured with great exactneſs.

BURNING-GLASS, is a convex glaſs, which being expoſed to the ſun, collects all the rays falling thereon, into a very ſmall ſpace, called a *focus*, and if wood or any other combuſtible matter be put to it will be ſet on fire.

The uſe of burning glaſſes appears to be very ancient. Several ancient authors, as *Diodorus Siculus*, *Lucian*, *Galen*, &c. atteſt that *Archimedes* ſet fire to the Roman fleet at the ſiege of Syracuſe.

Settalla canon of Padua, made a mirror, which as *Schottus* relates, burnt pieces of wood at the diſtance of fifteen or ſixteen paces. A pace is five feet. The following things are noted of it in the *Acta Eruditorum*. Green wood takes fire by it inſtantaneouſly, ſo as a ſtrong wind cannot extinguiſh it. Water boils immediately, and eggs in it are preſently edible. An iron or ſteel plate becomes red hot preſently and a little after burns into holes. Things not capable of melting, as ſtones, bricks, &c. become ſoon red hot like iron.—Slate becomes firſt white, then a black glaſs. Tiles are converted into a yellow glaſs, and ſhells into a blackiſh yellow one. A pumice ſtone emitted from a volcano, melts into white glaſs. Bones are ſoon turned into an opaque glaſs, and earth into a black one. The breadth of this mirror is near three ells, its focus two ells from it. Other accounts might be added to ſhew the powerful effect of burning-glaſſes.

Sir

Sir *Iſaac Newton* preſented a burning-glaſs to the Royal Society, conſiſting of ſeven concave glaſſes, ſo placed as that all their foci join in one point. Each glaſs is about eleven inches and a half in diameter.—This glaſs vitrifies brick or tile in a ſecond of time, and it melts gold in 30 ſeconds.

By Mr. *Macquer*'s ſpeculum or burning-glaſs, black flint when expoſed to the focus bubbled up, and ran into tranſparent glaſs in leſs than half a minute.

PRISM, is a triangular glaſs, or a glaſs having three ſides, and is much uſed in experiments about the nature of light and colours. The phœnomena and uſe of the priſm ariſe from its ſeparating the rays of light in their paſſage through it. The priſm demonſtrates that colours are original and unchangeable properties of light itſelf.

The ſun's rays tranſmitted through a priſm to an oppoſite wall, project an image like the rainbow, of various vivid colours; the chief thereof are red, yellow, blue, green, and violet, and the reaſon is becauſe the coloured rays, which were before mixed and blended together, are now in virtue of their different refrangibilities ſeparated by refraction, in paſſing through the priſm, and each colour thrown by itſelf.

OBSERVATORY, *Obſervatorium*, a place deſtined for obſerving the heavenly bodies; or, a building uſually in form of a tower, raiſed on ſome eminence, and covered with a terrace, for making aſtronomical obſervations.

The more celebrated obſervatories, are,—1ſt. The Greenwich obſervatory, built in 1676, by order of king *Charles* II. at the ſolicitation of Sir *Jonas Moor* and Sir *Chriſtopher Wren*; and furniſhed with the moſt accurate inſtruments by the ſame; particularly a noble Sextant of ſeven feet radius, with teleſcope-ſights.

The perſon to whom the province of obſerving was firſt committed, was Mr. *J. Flamſtead*; a man, who, as *Dr. Halley* expreſſes it, ſeemed born for the employment. For the ſpace of fourteen years, with unwearied pains, he watched the motions of the planets, chiefly

chiefly thoſe of the moon, as was given him in charge; that a new theory of that planet, exhibiting all her irregularities, being found, the longitude might thence be determined.

The Greenwich obſervatory is found by very accurate obſervations to lie in 51°, 28, 30, north latitude.

2d. The Paris obſervatory built by the late *Louis* XIV. in the Fauxbourg St. Jaques.—It is a very ſingular, but withal a very magnificent building; the deſign of *M. Perrault*. It is eighty feet high, and a-top is a terrace. The difference in longitude between this and the Greenwich obſervatory is 2°, 20, Weſt.

In the Paris obſervatory is a cave, or cellar, of one hundred and ſeventy feet deſcent, for experiments that are to be made far from the ſun, &c. particularly ſuch as relate to congelations, refrigerations, induraations, converſations, &c.

3d. *Tycho Brahe*'s obſervatory was in the little iſland Ween, or the Scarlet Iſland, between the coaſts of Schonen and Zeland, in the Baltic.—It was erected and furniſhed with inſtruments at his own expence; and called by him *Uraniburg*.—Here he ſpent twenty years in obſerving the ſtars. The reſult is his catalogue.

4th. *Pekin* obſervatory. Father *Le Compte* deſcribes a very magnificent obſervatory erected and furniſhed by the late emperor of China, in his capital, at the interceſſion of ſome jeſuit miſſionaries.

The inſtruments are exceedingly large; but the diviſions leſs accurate, and the contrivance, in ſome reſpects, leſs commodious than thoſe of the Europeans.

THEODOLITE; a mathematical inſtrument, much uſed in ſurveying, for the taking of angles, diſtances, and altitudes.

It is made variouſly; ſeveral perſons having their ſeveral ways of contriving it, each more ſimple and portable, more accurate and expeditious than others. It conſiſts of a braſs circle, about a foot diameter, having its limb divided into 360 degrees, and each degree ſubdivided into minutes.

Underneath, are fixed two little pillars which ſupport an axis, whereon is fixed a teleſcope, conſiſting of

of two glaſſes, in a ſquare braſs tube: for the viewing of remote objects.

On the centre of the circle, moves the index, which is a circular plate, having a compaſs in the middle, whoſe meridian line anſwers to the fiducial line, two pillars are fixed to ſupport an axis, which bears a teleſcope like the former. At each end of either teleſcope is fixed a plain ſight for the viewing nearer objects.

Many theodolites have no teleſcopes, but only four plain ſights, two of them faſtened on the limb, and two on the ends of the index.

The uſe of the theodolite is abundantly ſhewn in that of the *ſemicircle*, which is only half a theodolite.

And in that of the *plain-table*, which is occaſionally made to be uſed as a theodolite.

ORGAN, in muſic, denotes the largeſt and moſt harmonious of all wind inſtruments; chiefly uſed for playing a thorough baſs, with all its accompanyments.

The invention of the organ is very ancient, though it is agreed it was little uſed till the eighth century. It ſeems to have been borrowed from the Greeks. *Vitruvius* deſcribes one in his tenth book. The emperor *Julian* has an epigram in its praiſe. *St. Jerom* mentions one with twelve pair of bellows, which might be heard a thouſand paces, or a mile; and another at Jeruſalem, which might be heard to the mount of Olives. The ſtructure of the modern organ may be conceived as follows.

The organ is an aſſemblage of ſeveral rows of pipes. Its ſize is uſually expreſſed by the length of its largeſt pipe: thus we ſay an organ of 32 feet, of 16 feet, of 8 feet, and of 2 feet.

Church organs conſiſt of two parts, *viz.* the main body of the organ, called the great organ; and the poſitive, or little organs, which is a ſmall buffet, uſually placed before the great organ.

The organ has at leaſt one ſet of keys, when it has only one body; and two or three, when it has a poſitive. The large organs have four, ſometimes five ſets. Beſides, the pedals or largeſt pipes have their key, the

ſtops

ſtops or touches whereof are played by the feet. The keys of an organ are uſually divided into four octaves.

Each key or ſtop preſſed down, opens a valve or plug, which correſponds lengthwiſe, to as many holes as there are rows of pipes on the ſound-board. The holes of each row are opened and ſhut by a regiſter or ruler pierced with 48 holes. By drawing the regiſter, the holes of one row are opened, becauſe the holes of the regiſter correſpond to thoſe of the ſound-board. So that by opening a valve, the wind brought into the ſound-board by a large pair of bellows, finds a paſſage into the pipe which correſponds to the open hole of the ſound-board. But by puſhing the regiſter, the 48 holes of the regiſter, not anſwering to any of thoſe of the ſound-board, that row of pipes anſwering to the puſhed regiſter are ſhut. Whence it follows, that by drawing ſeveral regiſters, ſeveral rows of pipes are opened; and the ſame thing happens, if the ſame regiſter correſpond to ſeveral rows. Hence the rows of pipes become either ſimple, or compound; *ſimple*, when only one row anſwers to one regiſter; *compound*, when ſeveral. The organiſts ſay, a row is *compound*, when ſeveral pipes play upon preſſing one ſtop.

The pipes of the organ are of two kinds; the one with mouths like our flutes; the other with reeds.

The pipes are of pewter, of lead mixed with a twelfth part of tin, and of wood. Thoſe of tin are always open at their extremities; their diameter is very ſmall, their ſound very clear and ſhrill. Thoſe of lead mixed, are larger; the ſhorteſt open, the longeſt are quite ſtopped; the mean ones partly ſtopped, and having beſides a little ear on each ſide the mouth, to be drawn cloſer, or ſet further aſunder, in order to raiſe or lower the ſound. The wooden pipes are made ſquare, and their extremity ſtopped with a valve or tampeon of leather. The ſound of the wooden and leaden pipes is very ſoft; the large ones ſtopped, are uſually of wood; the ſmall ones of lead. The longeſt pipes give the graveſt ſound; and the ſhorteſt the moſt acute: their lengths and widths are made in the reciprocal ratio's of their ſounds; and the diviſions regulated by their rule, which they call *diapaſan*. But

the pipes that are ſhut are of the ſame length as the open ones, which yield the ſame ſound. Uſually, the longeſt pipe is 16 feet; though in extraordinary organs it is 32. The pedal tubes are always open, though made of wood and of lead.

Of theſe there are ſeveral in Italy in the grottos of vineyards. *Cteſebes* of Alexandria, who lived in the reign of *Ptolemy Evergetes*, is ſaid to have firſt invented organs that played by compreſſing the air with water, as is ſtill practiſed. *Archimedes* and *Vitruvius* have left us deſcriptions of the *hydraulic* organ.

In the cabinet of queen *Chriſtiana*, is a beautiful and large medallion of *Valentinian*, on the reverſe whereof is ſeen one of theſe *hydraulic* organs; with two men, one on the right, the other on the left, ſeeming to pump the water which plays it, and to liſten to its ſound. It has only eight pipes, placed on a pedeſtal.

HARP, a mufical inſtrument, of the ſtring kind; being of a triangular figure, and placed on end between the legs to be played on.

Papias, and *Du Cange* after him, will have the harp to have taken its name from the *Arpi*, a people of Italy, who were the firſt that invented it; and from whom it was borrowed by other nations. *Menage* derives the word from the Latin *harpa*, and from the German *herp*, or *harp*. Others bring it from the Latin *carpo*, becauſe touched or thrummed with the fingers.

There is ſome diverſity in the ſtructure of harps.—That called the triple harp has 78 ſtrings or chords, in three rows, 49 in each, which make four octaves; the firſt row is for the ſemi-tones; and the third is in uniſon with the firſt. There are two rows of pins or ſcrews on the right ſide, ſerving to keep the ſtrings tight in their holes, which are faſtened at the other end to three rows of pins on the upper ſide.

This inſtrument is ſtruck with the finger and thumb of both hands. Its muſic is much like that of the ſpinnet; all its ſtrings going from ſemi-tone to ſemi-tone: whence ſome call it an inverted ſpinnet.

It is capable of a much greater degree of perfection than the lute.

King *David* is uſually painted with a harp in his hands; but we have no teſtimony in all antiquity, that the Hebrew harp, which they called *chinnor*, was any thing like ours. On a Hebrew medal of *Simon Maccabæus* we ſee two ſorts of muſical inſtruments; but they are both of them very different from our harps and only conſiſt of three or four ſtrings. All authors agree, that it is very different from the lyra, cicathara, or barbiton, uſed among the Romans.

HARPSICHORD; a muſical inſtrument well-known, to be of the ſtring kind, and is played upon after the manner of an organ. It is furniſhed with a ſet, and ſometimes with two ſets of keys: the touching or ſtriking of theſe keys moves a kind of little jacks, which ſtrikes the chords or ſtrings. The ſtrings are compoſed of braſs or iron, and are ſtretched over four bridges, as they are called, placed within the inſtrument.

PIANO-FORTE, is the name of a well-known muſical inſtrument, reſembling the harpſichord. Piano in the Italian muſic, ſignifies ſoft and ſweet by way of an echo.

The FRENCH HORN is no other than a contorted or wreathed trumpet, it labours under the ſame defects as the trumpet itſelf; but theſe have of late been ſo palliated, as to require no particular ſelection of keys for this inſtrument. In 1773, a foreigner of the name of *Spandau*, played in a concert at the opera-houſe, the concerto part whereof was in the key of *c*, with the minor third; in the performance of which all the intervals ſeemed to be as perfect as in any wind inſtrument. This improvement was effected by putting his right hand into the bottom or bell of the inſtrument, and attempering the ſounds, by the application of his fingers to the different parts of the tube.

The Hebrews made uſe of horns, formed of rams' horns, to proclaim the jubilee.

TRUMPET,

TRUMPET, a muſical inſtrument, the moſt noble of all portable ones of the wind kind, uſed chiefly among the cavalry to direct them in the ſervice.

The word is formed from the French *trompette*.

It is uſually made of braſs, ſometimes of ſilver, iron, tin, and wood. *Moſes*, we read, made two of ſilver, to be uſed by the prieſts, and *Solomon* made 200 like thoſe of *Moſes*, as we are informed by *Joſephus*, which ſhews abundantly the antiquity of that inſtrument.

The ancients had various inſtruments of the trumpet kind; as the tubæ, cornua, litui.

The modern trumpet conſiſts of a mouth-piece, near an inch broad, though the bottom be only one-third ſo much.

When the ſound of the trumpet is well managed, it is of a great compaſs. Indeed its extent is not ſtrictly determinable; ſince it reaches as high as the ſtrength of the breath can force it. A good breath will carry it beyond four octaves, which is the limit of the uſual keys of ſpinnets and organs.

In war there are eight principal manners of ſounding the trumpet.

There are alſo people who blow the trumpet ſo ſoftly, and draw ſo delicate a ſound from it, that it is uſed not only in church muſic, but even in chamber muſic; and it is on this account that the Italian and German muſic have frequently parts entitled *tromba prima*, *ſegonda*, *terza*, firſt, ſecond, or third trumpet, as being intended to be played with trumpets.

There are two notable defects in the trumpet, obſerved by Mr. *Roberts*, in the Philoſophical Tranſactions. The firſt is, that it will not perform certain notes within its compaſs, commonly called *trumpet notes*: the ſecond, that four of the notes it does perform are not in exact tune. The ſame defects are found in the trumpet marine.

Trumpet Marine, is a muſical inſtrument conſiſting of three tables, which form its triangular body.—It has a very long neck with one ſingle ſtring, very thick, mounted on a bridge, which is firm on one ſide, but tremulous on the other. It is ſtruck by a bow with

one hand, and with the other the ſtring is preſſed or ſtooped on the neck by the thumb.

It is the trembling of the bridge, when ſtruck, that makes it imitate the ſound of a trumpet; which it does to that perfection, that it is ſcarce poſſible to diſtinguiſh the one from the other, and this is what has given it the denomination of a trumpet marine, though in propriety, it be a kind of monochord.

CLARION, a kind of trumpet whoſe tube is narrower, and its tone accuter and ſhriller, than that of the common trumpet. It is ſaid that the clarion, now uſed among the Moors, and Portugueſe, who borrowed it from the Moors, ſerved anciently for a treble to ſeveral trumpets, which ſounded baſs tenor.

DRUM a well-known martial, muſical inſtrument, of uſe principally among the foot, ſerving to call the ſoldiers together, to direct their march, attack, retreat, &c.

The body of drums was formerly made of thin oak, bent into a cylinder, but now braſs metal is often uſed in its ſtead. The depth of a drum is equal to the breadth, which does not exceed two feet and a half, becauſe no ſkins can be had to cover bigger.

Kettle-drums, are a kind of large baſons of copper or braſs, rounded in the bottom; and at top covered with vellum or goat's-ſkin, which is kept faſt by a circle of iron round the body of the drum, with a number of ſcrews to ſcrew up and down. Theſe are much uſed among the horſe, as alſo at operas, oratorios, concerts, &c.

SACKBUT, a muſical inſtrument of the wind kind; being a kind of trumpet, though different from the common trumpet both in form, and ſize.

The ſackbut is very fit for playing baſs; and is contrived ſo as to be drawn out or ſhortened, according to the gravity or acuteneſs of the tones.—The Italians call it *Trombone*, the Latins, *Tuba Ductilis*.

It takes aſunder into four pieces, or branches; and hath frequently a wreath in the middle which is the ſame

ſame tube, only twiſted twice, or making two circles in the middle of the inſtrument; by which means, it is brought down one fourth lower than its natural tone. It has alſo two pieces or branches on the inſide, which do not appear, except when drawn out by means of an iron bar, and which lengthen it to the degree requiſite to hit the tone required.

The ſackbut is uſually eight feet long, without being drawn out, or without reckoning the circles.—When extended to its full length, it is uſually fifteen feet. The wreath is two feet nine inches in circumference. It ſerves as baſs in all conſorts of wind muſic.

There are ſackbuts of different ſizes, ſerving to execute different parts; particularly a ſmall one, called by the Italians, *Trombone picciolo*, and by the Germans, *Cleine alt-poſaune*, proper for a counter-tenor.

ANCIENT PHILOSOPHERS, AND PHILOSOPHY.

PHILOSOPHY is the knowledge or ſtudy of *nature* and *morality*. Philoſophy owes its name to *Pythagoras*, who refuſed the title, *wiſe*, given to his predeceſſors, *Thales*, *Pherecydes*, &c. as too aſſuming; and contented himſelf with the appellation of *a friend or lover of wiſdom*. *Cicero's* definitions of philoſophy is "one who ſtudies to know the nature and cauſes of all things human and divine."

SPECULATIVE PHILOSOPHY is employed in mere contemplation, and which terminates therein. Such as phyſics, which is a bare contemplation of nature and natural things. Such alſo as the ſtudy of pneumatics and metaphyſics.

PRACTICAL PHILOSOPHY is that which lays down the rules of a virtuous and happy life, and excites us to the practice thereof, ſo that ſome authors divide it into *two*, 1ſt Logic, which governs the underſtanding, and 2d Ethics, which direct the will.

When we ſpeak of a certain manner of philoſophiſing, we ſay, corpuſcular philoſophy---mechanical philoſophy, or experimental philoſophy.

CORPUSCULAR PHILOSOPHY accounts for the phœnomena of the bodies, as the motion, reſt, poſition, arrangement, &c. of the minute *corpuſcles* or atoms, whereof bodies are compoſed. The *corpuſcular philoſophy*, which now flouriſhes under the title of the *mechanical philoſophy* is exceedingly ancient, and was taught in Greece.

MECHANICAL PHILOSOPHY being the ſame with corpuſcular, explains the phænomena of nature, on the principles of *mechanics*, viz. the motion, gravity, figure, arrangement, diſpoſition, &c. of parts which compoſe bodies. For this purpoſe *mechanical powers* are applied. They are ſix ſimple machines, the *balance*, *lever*, *wheel*, *pully*, *wedge*, and *ſcrew*. All others, how complex ſoever, are compounded of theſe.

NATURAL PHILOSOPHY. The word *nature* is uſed for the eſtabliſhed order and courſe of material things. The ſeries of ſecond cauſes, and the *laws of nature* are the general rules obſerved by natural bodies in their actions on one another. *Natural philoſophy* is therefore that ſcience which *examines* the power of nature, their properties and their mutual action on one another.

MORAL PHILOSOPHY is a ſcience whoſe object is to form and direct men's manners, to explain the reaſon and nature of actions, and profeſſes to teach and inſtruct us how to acquire that felicity which is agreeable to human nature.

Perſons who have propogated certain ſyſtems or opinions, have given names to philoſophy, as the Ariſtotelian philoſophy, the Newtonian philoſophy, &c.

PYTHAGOREANS;

PYTHAGOREANS; Philoſophers, who adhered to the doctrines of *Pythagoras*, who flouriſhed about 500 years before Chriſt. They taught that there is one God, an incorruptible and inviſible Being, and therefore only to be worſhipped with a pure mind; and that there is a relationſhip between the Gods and man, which is ſuppoſed to have been borrowed from the chriſtian doctrine of providence. They aſſerted a tranſmigration of ſouls, and therefore the immortality of the ſoul. They taught that *virtue*, is harmony, health, and every good thing. *Gale*, and others endeavour to prove that *Pythagoras* borrowed his philoſophy from the religion of the Jews, and that the tracks and footſteps of *Moſes*, are ſeen in the ſeveral parts of *Pythagoras*'s doctrine. He never committed any thing to writing.

The Pythagoreans ſtudied the doctrine of numbers with great attention. This was called the Italic ſect, becauſe *Pythagoras*, after his travels, retired into the eaſtern part of Italy, then called the greater Greece, and there formed his ſchool, which is ſaid to have been attended by 600 ſcholars.

PLATONIC PHILOSOPHY; from *Plato*, the founder, who lived about 350 years before Chriſt.---- This appears, alſo, to have been in part borrowed from the Moſaic, and many expreſsly ſay, that he has nothing good and commendable about the Deity, but what he had from the *Hebrew theology*. *Plato* confeſſes that the Greeks borrowed their knowledge of the one infinite God, from an ancient people, better and nearer to God than they; by which people, he muſt have meant the Jews. His account of man's ſtate of innocence, that he was born of the earth, that he was naked, that he enjoyed a truly happy ſtate, that he converſed with brutes, &c. in ſhort all parts of his philoſophy ſhow evident characters of the ſacred original. St. *Auguſtin* commends the Platonic philoſophy, and adds, that the Platoniſts were not far from chriſtianity.

ARISTOTELIAN

ARISTOTELIAN PHILOSOPHY, is that which was taught by *Ariſtotle* and maintained by his followers.---This is alſo called the *Peripatetic philoſophy.*

Ariſtotle was a diſciple of *Plato*, but his ſyſtem differed greatly from that of his maſter. Without enumerating his principles, it may be obſerved that moſt of them were falſe and impertinent, and the reaſonings inconcluſive.

PERIPATETIC PHILOSOPHY, ſo called from a ſect of philoſophers the followers of *Ariſtotle.*—*Cicero* tells us that *Plato* left two excellent diſciples, *Xenocrates* and *Ariſtotle*, who founded two ſects, who differed in name. The former called academics, becauſe they held their conferences in the academy; the latter who followed *Ariſtotle* were called peripatetics, ſignifying I walk, becauſe they diſputed walking in Lyceum.

SOCRATIC PHILOSOPHY, the doctrines and opinions with regard to morality and religion maintained and taught by *Socrates*, about 400 years before Chriſt. *Socrates* appears to have been one of the beſt and wiſeſt perſons in all the heathen world. The firſt introduction of moral philoſophy is aſcribed to him. It was he that led men from the contemplation of the heavens to conſider themſelves, their own paſſions, opinions, faculties, duties, actions, &c. It was he who, when all the other philoſophers boaſted that they knew all things, firſt owned that the he knew nothing but this, *that he knew nothing.* *Socrates* wrote nothing himſelf, yet almoſt all the Greecian ſects refer their origin to his diſcipline. The greateſt part of his philoſophy we have in the works of *Plato.*

ACADEMICS, a denomination given to the cultivators of a ſpecies of philoſophy originally derived from *Socrates* and *Plato*, who taught in a grove near Athens, conſecrated to the memory of *Academus* an Athenian hero. Labour and caution in their reſearches, in oppoſition to raſh and haſty deciſions were the

the diſtinguiſhing characteriſtics of the diſciples of the ancient academy.

The ſceptical notions of *Arcleciας*, *Carneades* and the other diſciples of the ſucceeding academies were of a very oppoſite nature to thoſe which were firſt inculcated by *Socrates* and *Plato*.

CYRENAIC PHILOSOPHERS, ſo called from their chief *Ariſtippus* of Cyrene, a diſciple of *Socrates*. Their leading tenets were unfriendly to virtue and the welfare of ſociety. This ſect was afterwards divided into three branches, under which diviſion it languiſhed and ſunk.

EPICUREAN PHILOSOPHY, took its name from *Epicurus* their founder. The Epicureans have in all ages been decried for their morals and their attachment to the pleaſures of ſenſe, and in the common uſe of the word *Epicurean* ſignifies an indolent, effeminate and voluptuous perſon. But there were two kinds of Epicureans, the *rigid* and the *remiſs*. The *rigid* ones were ſtrictly attached to the ſentiments of *Epicurus*, and placed all their happineſs in the pure pleaſures of the mind, reſulting from the practice of virtue. The *looſe* or *remiſs* Epicureans, taking the words in a groſs ſenſe, placed all their happineſs in pleaſures of the body, in eating, drinking, &c. The former kind who were the genuine Epicureans, called the other the ſophiſts of their ſect. *Epicurus* flouriſhed more than 300 years before Chriſt.

STOICS, a ſet of ancient philoſophers, the followers of *Zeno*, ſo called becauſe *Zeno* uſed to teach under a portico or piazza. He is ſuppoſed to have borrowed many of his dogmata from the Phœnician philoſophy, which many learned men maintain, was itſelf taken from the Jewiſh. Many things alſo appear to be borrowed from *Plato's* and *Socrates's* ſchool.

The *morality* of the Stoicks was couched in parodoxes, as the wiſe man is void of all paſſion and purturbation of mind—that pain is no real evil—that a wiſe man is happy in the midſt of the ſevereſt torture—

that

that a wiſe man is always the ſame, and always joyful—that none but a wiſe man is free or rich—or ought to be eſteemed, or acknowledged as a king, magiſtrate, poet or philoſopher—that all wiſe men are great—that all things are a wiſe man's who is contented with himſelf—that wiſe men are the only true friends and lovers: that nothing ever happens to a wiſe man beyond expectation; that all good things are equal, and equally to be deſired; and that goodneſs admits of no increaſe or diminution; with many others. They owned but one God, whom they called *mind*, *fate*, *Jupiter*, &c. They believed alſo that the human ſoul ſurvived the body.

CYNICS were philoſophers who valued themſelves upon a *contempt* of every thing, eſpecially riches and ſtate, arts and ſciences; all excepting *morality*. The founder of this ſect was *Antiſthenes*, a diſciple of *Socrates*, nearly 400 years before Chriſt. He was called an *ingenuous and ſincere dog*, it being the diſtinguiſhed character of the cynics to attack and bark at the ill, and to defend and fawn on the good. From whence they were called cynics. *Antiſthenes* had an academy not far from the gates of Athens. There is an affinity between the ſtoics and the cynics, but the former were more modeſt and reſerved than the latter, who are ſaid to have baniſhed all ſhame. *Diogenes* was of this ſect, he lived 380 years before Chriſt.

SCEPTICISM, the doctrines and opinions of the ſceptics, called alſo *Pyrrhoniſm*, from its author *Pyrrho*, about 500 years before Chriſt. The ancient ſceptiſm conſiſted in doubting of every thing, in affirming nothing at all, and in keeping the judgment in ſuſpenſe on every thing. *Socrates*, as was obſerved before, uſed to ſay, *I know nothing but this, that I know nothing*, which the ſceptics altered to this, *I know nothing, not even this, that I know nothing*.

In concluding theſe obſervations on the ancient philoſophers, it may be obſerved, that ſcripture was the baſis, or rather the chief ſource from whence the heathens

thens of Greece and Rome drew their fables, they founded their tenets on our firſt principles of religion. Their philoſophy ſeemed but a prelude to that converſion of them which God had ſo frequently predicted by his prophets.

The truths of the chriſtian religion which they, thus inculcated in their diſciples, and what is more remarkable, they taught almoſt 400 years before the light of the goſpel was allowed to enlighten the univerſe.

Plato began to write immediately after the three laſt prophets that were in Iſrael. So that as ſoon as the prophets ceaſed among the Jews, God raiſed theſe philoſophers to illuminate the Gentiles. Thus many of the principles of the goſpel were taught at Athens, where it was proved, that there is but one God; that we ought to love and ſerve him, and to endeavour to reſemble him in holineſs and righteouſneſs; and that this God rewards humility and puniſhes pride.

That the true happineſs of man conſiſts in being united to him, and his only miſery in being ſeparated from him.

That the ſoul is mere darkneſs unleſs it be enlightened by God.

That men are incapable of praying with propriety, unleſs God teaches them that prayer which alone can be uſeful to them.

That there is nothing ſolid and ſubſtantial but piety, which is the ſource of all virtues and is the gift of God.

That it is better to die than to ſin.

That we ought continually to learn to die, and yet to endure life with all patience and ſubmiſſion in obedience to God.

That it is a crime to hurt our enemies, and revenge the injuries we have received.

That it is better to ſuffer wrong than to do it.

That God is the ſole cauſe of good, and cannot be the cauſe of evil, which always proceeded from our diſobedience, and our abuſe of liberty.

That ſelf-love produces that diſcord and diviſion which reigns among mankind, and is the chief cauſe of our ſins.

Tha

That the love of our neighbour, which proceeds from the love of God as its principle, produces that ſacred union, which makes families, republics, and kingdoms happy.

That the world is nothing but corruption, and that we ought to fly from it, and unite ourſelves with God, who alone is our life and health; and that, while we live in this world, we are ſurrounded with enemies, and have a continual combat to endure, which requires on our part, a reſiſtance without intermiſſion; and that we cannot conquer unleſs God or his angels come to our aſſiſtance.

That the word framed the world and rendered it viſible, that the knowledge of the word make us live very happily here below; and thus we obtain felicity after death.

That the ſoul is immortal; that the dead ſhall riſe again; and that there ſhall be final judgment of the righteous and the wicked, when men ſhall appear only with their vices or their virtues, which ſhall be the cauſe of their eternal happineſs or miſery.

Theſe were the tenets which were chiefly taught by *Plato*. What can be more ſimilar to thoſe contained in the goſpel? They ſo nearly reſemble each other that we may venture to pronounce the philoſophy of *Plato* is little leſs than the eſſence of chriſtianity, diveſted of its forms and ceremonies. But to trace the likeneſs yet further, we ſhall add an extract from the commonwealth of this diſtinguiſhed ſage. It is what *Chriſt* drew 400 years after of himſelf, which was too lamentably realized in his own perſon. *Plato* ſays, if a man perfectly righteous ſhould come upon earth, he would find ſuch oppoſition in the world, that he would be impriſoned, reviled, ſcourged, and in fine, crucified by ſuch, who, though extreme in wickedneſs, would yet paſs, for righteous men. This ſeems to have been a heathen prophecy that was verified by the author of the goſpel in every particular. And *Socrates* appears to have been created not only to prove the veracity of this obſervation, but to ſuffer as the proto-type of *Chriſt*. As St. *Juſtin* ſays: "The devil ſeeing this philoſopher making their nullity appear by the diſcovery of

of the truth, and that he endeavoured to reclaim men by giving them religious worſhip, cauſed his malicious ſpirits by means of men, who were corrupt and took pleaſure in vice, to have this righteous man put to death, as if he had been an impious perſon, who living without God in the world, had introduced new gods.

We underſtand by the holy ſcripture, which is the only lamp of truth, that natural religion was the firſt exerciſe of human reaſon, which being corrupted by luſt and irregular paſſions, abandoned itſelf to the ſacrilegious worſhip of idols. God, to terminate the courſe of this abomination, made himſelf known a ſecond time, and gave the Jewiſh law, which as it revived in the minds of men the principles of the law of nature, ſo it promiſed a more perfect and ſacred covenant which the righteous were to expect, and which alone was capable of triumphing over death, and conducting mankind to immortality.

Plato ſeems to have been apprized of the divine intention in this conduct. He therefore, endeavoured to reclaim the heathen by the ſame means.

He laboured to re-eſtabliſh natural religion, by oppoſing paganiſm, which was its original corruption.

He gives a law, which, in its principle, is entirely conformable to the tradition of the Hebrews, and the precepts of Moſes and the prophets, from whom he has borrowed that which is the moſt rational and ſubſtantial in his works.

He ſupports this law by a number of principles which are even more ſublime than thoſe of natural religion, and of the law of *Moſes*; and by clearing the expreſs promiſes of ſpiritual and eternal bleſſings which the chriſtian religion alone is capable of conferring on human nature, and which *Moſes* and the prophets only promiſed under the veil of temporal enjoyments. So that *Plato* is not contented with giving only a teſtimony to natural religion, and the Jewiſh law, but alſo in ſome ſort, pays homage to chriſtianity.

For he, pierced, by a ſupernatural night, into a part of thoſe ſhadows and figures with which it was covered, and in propoſing moſt of the greateſt motives and glorious objects which it has always employed to raiſe men

themſelves, and to make them maſters of their paſſions.

"A happy immortality, ſays he, is a great prize ſet before us, and a great object of hope, which ſhould engage us to labour all the time of our life, to acquire wiſdom and virtue."

It may be enquired how *Plato* ſhould have any knowledge of the books of *Moſes* and thoſe of the prophets. The moſt probable anſwer to this is, that after the departure of the Iſraelites out of Egypt, they almoſt ever continued their commerce with the Egyptians. They traded in their country, aſked their aſſiſtance in war, and frequently entered into treaties and alliances with them. By theſe means, the memory of what happened to their nation was eaſily preſerved among thoſe people. The captivity of king *Jehoahaz*, whom *Pharoah Necho* carried away priſoner, about the beginning of the 42d olympiad, and the dwelling of the prophets *Jeremiah* and *Baruch* in Egypt, ſome years after, with the miſerable remainder of the Jews that the king of Babylon had left in Judea, could not ſuffer theſe things to be forgotten by the Egyptians.

About this time, *Pythagoras* viſited Egypt, from whence he brought traditions into Greece. His diſciples communicated them to *Socrates*, who acquainted *Plato* with them; and he to be more perfectly inſtructed in them, went to the ſame country, where he might ſee not only the grand-children, but the children of ſuch as had retired thither with thoſe prophets, and, perhaps, tis no ill-founded ſuppoſition, that by his frequent converſation with them, he learned enough of their language to read himſelf, thoſe originals, of which the Egyptians, who were not only curious but learned, had undoubtedly moſt correct copies. But whether he read them, or knew nothing of theſe copies, but what he acquired from converſation, it is certain he could not draw that tradition, which he called ſacred, from any other ſource. For he harmonizes ſo well with the originals in many things, not only with reſpect to the truths themſelves, but even in the very mode of expreſſion, that it might be concluded he was the tranſlator. From whom, but the Hebrews, could the Egyptians have a tradition containing

taining ſuch a wonderful doctrine, as had never before been heard of by the people of Greece or any other, except thoſe who were ſtiled the people of God, for having the preference of being the firſt pupils of the Almighty, in that ſcience of all ſciences the moſt intereſting: ſalvation by means of religion.

MODERN PHILOSOPHERS.

CARTESIAN PHILOSOPHY was ſo called from *Rene des Cartes*, the founder of it. We ſhall not here enter into the principle on which his philoſophy is founded, as his ſyſtem, though very artfully aſſerted, has more the air of a romance than a juſt philoſophy. Indeed, by introducing *geometry* into *phyſics*, and accounting for *natural phænomena* from the *laws of mechanics*, he did infinite ſervice to philoſophy, and he contributed to purge it from that venerable ruſt, which during a long ſucceſſion of ages it had contracted. Accordingly, to him, in ſome meaſure, is owing the preſent ſyſtem of mechanical, and even *Newtonian philoſophy*. *Des Cartes* was of Bretagne, and born in the year 1596. He adopted the ſame principle of doubting with *Socrates* and *Plato*, as to the incomprehenſibility of truth, but he made a better uſe of it.--- He ſets out with doubting of every thing; but he declares he will not always doubt, and he only doubts at firſt that his determinations may be purer.

MALEBRANCHISM the doctrine of father *Malebranche*, a prieſt of the oratory of France. Malebranchiſm is contained in one of his books, entitled the *Enquiry after Truth*. *M. Fontenelle* ſays of it that it is full of God; God is the only agent, and that too in the ſtricteſt ſenſe; all power of acting, all actions belong immediately to him, &c. The manner in which *Malebranche* would reconcile religion to his ſyſtem of philoſophy is ſeen in another work of his, *Entretriens Chretiennes*, where he proves the exiſtence of God, the corruption of human nature by original ſin, the neceſ-

ſity of a mediator, and of grace. His doctrine, notwithſtanding appears, in other inſtances ill-grounded, and even dangerous and deſtructive to religion. Upon the whole, Malebranchiſm is nearly the ſame with *Carteſianiſm*, and like that too, has been oppoſed by many French authors, and alſo by our own countryman, Mr. *Locke*.

NEWTONIAN PHILOSOPHY. This in general implies the doctrine of the univerſe, as delivered by Sir *Iſaac Newton*, though the term is often very differently applied. The great principle upon which this philoſophy is founded is the *power of gravity*.—This principle is not new, *Kepler*, long before, hinted it in his *Introduc. ad Mot. Martis*. But the glory of bringing it to a phyſical demonſtration was reſerved for the great Engliſh philoſopher. It is alſo called the *new philoſophy*, as it ſtands contra-diſtinguiſhed to the Carteſian, the Peripatetic and the ancient Corpuſcular. The great merit of this philoſophy has procured it an univerſal reception at home, and it gains credit daily in foreign countries.

Sir *Iſaac Newton* died in 1727.

RELIGIOUS DISTINCTIONS, *&c.*

DRUIDS, Druides, or Druidæ, the prieſts or miniſters of religion, among the ancient Celtæ, or Gauls, Britains, and Germans.

Some authors derive the word from the Hebrew, *Deruſſim*, or *Druſſim*, which they tranſlate contemplators.

Pliny, derives the name from the Greek, ſignifying *oak*, on account of their inhabiting, or at leaſt frequenting, and teaching in foreſts; or perhaps by reaſon, as *Pliny* ſays, they never ſacrificed but under the oak. But it is hard to imagine, how the Druids ſhould come to ſpeak Greek.

The Druids were the firſt and moſt diſtinguiſhed order among the Gauls and Britains, they were choſe out

out of the beſt families, and the honours of their birth, joined with thoſe of their function, procured them the higheſt veneration among the people. They were verſed in aſtrology, geometry, natural philoſophy, politics and geography, and had the adminiſtration of all ſacred things; were the interpreters of religion, and the judges of all affairs, indifferently. Whoever refuſed obedience to them, was declared impious and accurſed.

We know but little as to their peculiar doctrines; only that they believed the immortality of the ſoul, and as is generally ſuppoſed, the metempſychoſis, which means the tranſmigration of the ſoul of a man after death into the body of ſome other animal, which was the opinion of *Pythagoras*, though a late author makes it appear highly probable, that they did not believe this laſt, at leaſt in the ſenſe of the Pythagoreans.

They were divided into ſeveral claſſes, or branches. The *vacerri* are held to have been the prieſts; the *bardi*, the poets; the *eubages*, the augurs; and the *ſarodinæ*, the civil judges and inſtructors of youth. As to the *ſemnothei*, who are ſaid to have been immediately devoted to the ſervice of religion, it is probable, they were the ſame with the *vacerri*.

Strabo, however, and *Picard* after him, do not comprehend all theſe different orders under the denomination of Druids, as ſpecies under their genus, or parts under the whole; but make them quite different conditions, or orders.

Strabo, in effect, only diſtinguiſhes three kinds; *bardi*, *vates*, and *druids*. The *bardi*, were the poets; the *vates*, were the prieſts and naturaliſts, and the Druids beſides the ſtudy of nature, applied themſelves likewiſe to morality.

The Druids had the direction of every thing relating to religion. The Britiſh and Gauliſh youth flocked to them in crowds for inſtruction. They inſtructed them in the motion of the heavens, the courſe of the ſtars, the earth, and the nature of things, they favoured the memory and actions of great men in their verſes, which they never ſuffered to be written down, but made

their ſcholars get them by heart: in a common courſe of learning a youth is ſaid to have learnt 24,000 ſuch verſes.

DERVIS, or Derviſe, a name given to a ſort of monks among the Turks, who lead a very auſtere life, and profeſs extreme poverty; they are allowed to marry.

The word is originally Perſian, and ſignifies a beggar.

The Derviſes are a Mahometan order of religious; the chief or founder whereof was one *Mavelava*. They are now very numerous. Their chief monaſtery is that near Cogni in Natolia, where the general makes his reſidence; and where all the aſſemblies of the order are held: the other houſes being all dependent on this; by a privilege granted to this monaſtery under *Ottoman* I.

The Derviſes affect a world of modeſty, patience, humility, and charity.

They always go bare-legged, and open-breaſted, and frequently burn themſelves with hot iron to inure themſelves to patience. They always faſt on Wedneſdays, eating nothing on thoſe days till after ſun-ſet. Tueſdays and Fridays they hold meetings, at which the ſuperior of the houſe preſides. One of them plays all the while on a flute, and the reſt dance, turning their bodies round and round with the greateſt ſwiftneſs imaginable. Long cuſtom to this exerciſe from their youth, has brought them to ſuch a paſs, that it does not maze, or diſcompoſe them at all. This practice they obſerve with great exactneſs, in memory of *Mavelava* their patriarch's turning miraculouſly round, for the ſpace of four days, without any food or refreſhment, his companion *Hamſa* playing all the while on the flute; after which he fell into an extaſy, and therein received wonderful revelations for the eſtabliſhment of his order. They believe the flute an inſtrument conſecrated by *Jacob*, and the ſhepherds of the old teſtament, by reaſon they ſang the praiſes of God thereon. They profeſs poverty, chaſtity, and obedience, and really obſerve them while they remain derviſes,

viſes; but if they chuſe to go out and marry, they are always allowed.

The generality of Derviſes are rank Charletans; ſome apply themſelves to legerdemain, poſtures, &c. to amuſe the people; others give into ſorcery and magic: but all of them, contrary to Mahomets precept, are ſaid to drink wine, brandy, and other fuddling liquors, to give them the degree of gaity their order requires.

The Derviſes are great travellers, and under pretence of propogating their faith, are continually paſſing from one place to another; on which account they have frequently been uſed as ſpies.

There are alſo Derviſes in Perſia, called in that country Abdals, q. d. ſervants of God. They lead a very penurious auſtere life, and preach the Alcoran in the ſtreets, public-houſes, and wherever they meet with auditors. The Perſian Derviſes retail little but fables to the people, and are in the laſt contempt among the men of wit and letters.

BRACHMINS, or Brachmans, philoſophers of India, remarkable for the ſeverity of their lives and manners.

Some ſay they derive their name from the patriarch, *Abraham*, whom they call in their language *Brachma*. There are other derivations equally plauſible. The Greeks aſcribe to them, the doctrine of the immortality of the ſoul, and certain notions concerning the nature of a Supreme Being, and future rewards and puniſhments.

To this ſpecies of knowledge, the Brachmans added an infinite number of religious obſervances, which where adopted by *Pythagoras* in his ſchool; ſuch as faſting, prayer, ſilence. and contemplation. The were looked upon as the friends of the gods, becauſe they affected to pay them ſo much regard; and as the protectors of mankind, becauſe they paid them no regard at all. No bounds were therefore ſet to the reſpect and gratitude that were ſhewn them. Princes did not ſcruple to conſult them upon any critical conjuncture

juncture, from a ſuppoſition, no doubt, that they were inſpired.

We can ſcarcely, however deny, that there might be among them ſome men of real virtue, who by raiſing their thoughts to the contemplation of the Firſt Being, muſt have had more powerful incitements to render themſelves worthy of his care and influence.

Some remains ſtill appear, of theſe ancient Brachmans, under the denomination of Bramins.

Bramins are the prieſts among the idolatrous Indians. They are found in Siam, Malabar, China, Coromandel, and moſt other ancient nations, any way civilized, but their chief ſeat is in Indoſtan, or the Mogul's country. They have a language peculiar to themſelves, which they call *Schanſchrit*, in which they have ſeveral ancient books.

There are ſeveral orders of Bramins. Thoſe who mix in ſociety are, for the moſt part corrupt in their morals, and live without either reſtraint or virtue; believing that the waſher of the Ganges will waſh away all their crimes. And the others who live abſtracted from the world, abandon themſelves to lazineſs, ſuperſtition and the dreams of the metaphyſics.

POPE, Papa, the biſhop of Rome, being the head or patriarch of the Roman catholic church.

Father *Le Cointe*, in his annals obſerves, from St. *Jerom*, St. *Cyprian*, St. *Auguſtin*, and *Sidonius Apollinaris*, that the title pope was anciently given to all biſhops.

They were alſo addreſſed under the terms *Holineſs* and *Beatitude*, and their churches called *Apoſtolical Sees*.

He adds, that it was only in the eleventh century that *Gregory* VII. firſt appointed, in a ſynod held at Rome, that the title pope, ſhould be reſtrained to the biſhop of Rome, as a particular diſtinction and prerogative.

In the council of the Lateran, held under *Innocent* III. the pope was declared *Ordinary of Ordinaries*.

The Pope is choſen by the cardinals, out of their own body.

His

His ſee is at Rome, where he iſſues out his orders called briefs and bulls, throughout the catholic world.

Hiſtory mentions a popeſs, *Joan*, the reality whereof has been oppoſed and defended by many learned men. The tradition might poſſibly take its riſe from the weakneſs of pope *John* VIII. in reſtoring *Photius* to his communion, and owning him as a true patriarch. For he hence got the appellation of woman; as that prince called king *Mary* did, by leaving himſelf to be governed by queen *Mary* his wife.

M. *Spanheim*, profeſſor of theology at Leyden, has lately wrote very amply on this ſubject; and ſhews it to be a queſtion *de facto*, ſcarce determinable at this time of day.

Bull is a written letter ſent by the order of the pope, and ſealed with lead, being written on parchment, by which it is partly diſtinguiſhed from a brief. It is a kind of edict, if it is uſed in a matter of *juſtice* the lead is hung by a hempen cord; in matters of *grace*, by a ſilken thread. It is this pendent lead or ſeal, which is properly ſpeaking the *bull*, and which is impreſſed on one ſide, with the heads of St. *Peter* and St. *Paul*, and on the other, with the name of the pope. The bull is written in an old round gothic letter. Beſides the lead hanging to them, there is a croſs and ſome text of ſcripture or religious motto about it. Bulls are granted for the conſecration of biſhops, the promotion to benefices, and the celebration of jubilees, &c.

Golden Bulls. *Charles* IV. Emperor of Germany, made a golden bull, ſo called becauſe it had a *gold ſeal*.

CARDINAL, an appellation denoting pre-eminence. And in eccleſiaſtics, as a prince in the Romiſh church, he has a voice in the conclave or aſſembly at the election of the pope. The cardinals compoſe the pope's council or ſenate. Cardinals were at firſt only principal prieſts, of the pariſh of Rome. In the primitive church, the chief prieſts of a pariſh who immediately followed the biſhop, were called *preſbyter cardinals*, to diſtinguiſh them from the other petty prieſts. Growing, in authority, as their head, the pope, grew, they became at length *ſuperior to the biſhops*.

At

At the *creation of a new cardinal*, the pope performs the ceremony of opening and ſhutting his mouth.—The ſhutting his mouth implies the depriving him of the liberty of giving his opinion in congregations; and the opening his mouth, which is performed fifteen days after, ſignifies the taking off this reſtraint. However if the pope happens to die during the time a cardinal's mouth is ſhut, he can neither give his voice in the election of a new pope, nor be himſelf advanced to that dignity.

The dreſs of a cardinal, is a *red ſoutanne*, a rocket, a ſhort purple mantle, and a red hat.

ARCHBISHOP; the name of a church dignitary of the firſt claſs. They were firſt known in the Eaſt in 320. *Athanaſius* appears to be the firſt who uſed the title archbiſhop, which he gave occaſionally to his predeceſſor: *Gregory Nazianzen*, in like manner, gave it to *Athanaſius*.

It was not till of late that archbiſhops became metropolitans, and had ſuffragans under them.

An archbiſhop now has the inſpection of the biſhops and inferior clergy, in the province over which he preſides, and exerciſes epiſcopal juriſdiction in his own dioceſe. He is guardian of the ſpiritualities of any vacant ſee in his province, as the king is of the temporalities. He is ſaid to be enthroned, when veſted in the archbiſhoprick; whereas biſhops are ſaid to be inſtalled.

The eccleſiaſtical government of England is divided into two provinces, *viz.* Canterbury and York, Canterbury hath all the ſuffragan biſhops appertaining to it, except Carliſle, Cheſter, and Durham, to which may be added Sodor and Man.

The archbiſhop of Canterbury had anciently, till 1152, juriſdiction over Ireland, as well as England, and ſometimes ſtiled *alterius orbis papa*. The firſt archbiſhop of Canterbury was *Auſtin*. The archbiſhop of Canterbury is the firſt peer of England, and next to the royal family: having precedence of all dukes, and all great officers of the crown.

It

It is his privilege, by cuſtom, to crown the kings and queens of this kingdom. He may retain and qualify eight chaplains; whereas a duke is by ſtatute allowed only ſix. He can iſſue ſpecial licences to marry, and to hold two livings, and he exerciſes the right of conferring degrees.

The *archbiſhop of York* has the like right in his province, as the archbiſhop of Canterbury: he has precedence of all dukes, not of the royal blood; and of all officers of ſtate, except the lord high chancellor. The firſt archbiſhop of York was *Paulinus*, appointed by *Pope Gregory*, about the year 622. He had formerly juriſdiction over all the the biſhops of Scotland.

BISHOP, a prelate, or perſon conſecrated for the ſpiritual government and direction of a dioceſe.

The word comes from the Saxon *biſhop*, and that from the Greek, an overſeer or inſpector.

A biſhop differs from an archbiſhop in this, that an archbiſhop with biſhops conſecrate a biſhop, as a biſhop with prieſts ordain a prieſt; that the archbiſhop viſits a province, as the biſhop a dioceſe; that the archbiſhop convocates a provincial ſynod, as the biſhop a dioceſan one; and that the archbiſhop has canonical authority over all the biſhops of his province, as the biſhop over the prieſts in his dioceſe.

There appear no footſteps of any inſtitution of biſhops diſtinct from prieſts, in the ſcriptures; neither do the oppoſers thereof pretend to ſhew any mark of any other form of church-government therein. So that it may ſeem probable, the apoſtles did not ſettle any thing of this kind at all; but either left the ſpiritual œconomy in the hands of the preſbyters, or of thoſe together with the people.

Accordingly new occaſions requiring new meaſures, in a little time the functions of prieſthood were divided, and the prieſts diſtinguiſhed into degrees; the political part of religion being aſſigned principally to biſhops, and the evangelical to the prieſts, &c. Or rather, as ſome will have it, the functions of teaching and preaching

ing were reſerved to the biſhop, and that of ordination ſuperadded; which was their principal diſtinction, and the mark of their ſovereignty in their dioceſe.

The biſhops of England are all barons and peers.—Barons in a two-fold manner, viz. feudal, in regard of lands and baronies annexed to their biſhoprics; and by writ, as being ſummoned by writ to parliament. They have the precedence of all other barons, and ſit in the upper houſe, both as barons and biſhops.

Biſhops have two ſpecial privileges next to regal; the firſt, they ſit and paſs ſentence, of themſelves, and by their own authority; the biſhops' courts being not like other courts; but writs are ſent out in their own name, *teſte*, the biſhop, not in the king's name, as is done in the king's courts. The ſecond, that like the king, they can depute their authority to another, as their ſuffragan, chancellor, commiſſary, &c.

They have alſo this advantage over lay-lords, that in what ever chriſtian country they come, their epiſcopal degree and dignity is acknowledged.

They have their vote in the trial and arraignment of a peer, but on ſentence of death, &c. they withdraw, and vote by proxy. They have ſeveral immunities, as from arreſts, out-laweries, diſtreſs, &c. liberty to hunt in the king's foreſts, &c. to have certain tuns of wine duty free, &c. Their perſons may not be ſeized as lay-peers may, upon contempt, but their temporalities alone. They may qualify as many chaplains as a duke, viz. ſix.

The form of conſecrating a biſhop is different in different churches. In the Greek church, the biſhop elect being, by the aſſiſtant biſhops, preſented for conſecration, and the inſtrument of election put in his hand; after ſeveral prayers the biſhop demanding conſecration, makes profeſſion of his faith; after which he receives a benediction. He then is interrogated as to his belief of the Trinity, to which he anſwers by a long profeſſion of faith, and receives a ſecond benediction. Laſtly, he is aſked what he thinks of the incarnation; to which he anſwers in a third profeſſion of faith: which is followed by a third benediction: after

which

which the conſecrator gives him the paſtoral ſtaff: then he is led up to the altar; where, after certain prayers, and three caiſſes on his head, he receives the pallium if he be an archbiſhop, or patriarch, he then receives the kiſs of peace, of his conſecrator and two aſſiſtants; and ſitting down reads, prays, and gives the communion to his conſecrator and others.

ARCHDEACON, an eccleſiaſtical dignity, next to the biſhop, he is uſually appointed by the biſhop, himſelf, and hath a kind of epiſcopal authority, originally derived from the biſhop, but now independent and diſtinct from his. He therefore viſits the clergy, and has his ſeparate court for puniſhment of offenders, by ſpiritual cenſures, &c. There are 60 archdeacons in England.

DEAN, a prime dignitary in moſt cathedral and collegiate churches; being uſually the preſident of the chapter.

He is called *dean*, *decanus*, of the Greek ſignifying ten, as being ſuppoſed to preſide over ten canons or prebendaries, at leaſt.

Canoniſts diſtinguiſh between deans of cathedrals, and thoſe of collegiate churches. The firſt, with their chapter, are regularly ſubject to the juriſdiction of the biſhop. As to deans of collegiate churches, they have uſually the contentious juriſdiction in themſelves, that is, they exerciſe juriſdiction over their canons in all civil, or criminal matters; though ſometimes this belongs to them in common with the chapter.

In England, as there are two foundations of cathedral and collegiate churches, the old and the new, (the latter being thoſe founded by *Henry* the VIIIth on the ſuppreſſion of the abbots and priors, when their convents were turned into dean and chapter;) ſo there are two ways of creating the deans. Thoſe of the old foundation, are brought to their dignity much like a biſhop; the prince firſt ſending out his *Conge d' Eſtire* to the chapter; the chapter there chuſing, the king yielding his royal aſſent, and the biſhop confirming him and giving his mandate to inſtall him. Thoſe of

the new foundation are inſtalled by a ſhorter courſe; only by the king's letters patent, without either election or confirmation.

Conſtantine, we are told, erected an office of nine hundred and fifty perſons at Conſtantinople, taken out of divers trades and profeſſions, whom he exempted from all impoſitions, and beſtowed them on the cathedral church, to render the offices of burial gratis to the defunct, particularly to the poor. Theſe he called *Decani* and *Lecticarii*, probably by reaſon they were divided by tens each whereof had a bier or litter to carry the bodies in: it is ſuppoſed to be theſe, who under *Conſtantius* began to be called *Copiatæ*, i. e. clerks deſtined for labour. For they are uſually ranked among the clerks, and even before the chantors. By a law of the year 357, it appears that there were of theſe copiatæ at Rome.

Dean and Chapter. Anciently, biſhops did not ordinarily tranſact matters of moment *ſine concilio preſbyterorum principalium*, who were then called *Senatores Eccleſiæ*, and colleagues of the biſhops; repreſenting in ſome meaſure *by our chapters of cathedrals*, whereof the *Dean* and ſome of the prebends are, upon the biſhop's ſummons, to aſſiſt him in ordinations, deprivations, condemnations, excommunications, and other weighty concerns of the church.

CANON; one who poſſeſſes a prebend, or revenue, allotted for the performance of divine ſervice, in a cathedral, or collegiate church.

Paſchier ſays that the name canon was not known before *Charlemagne*; the firſt we hear of are in *Gregory de Tours*, who mention college of canons, inſtituted by *Baldwin* XVI.

Canons were originally only prieſts, or inferior eccleſiaſtics, who lived in community; reſiding by the cathedral church, to aſſiſt the biſhop; depending entirely on his will; ſupported by the revenues of the biſhopric; and living in the ſame houſe as his domeſtics, or counſellors. By degrees theſe communities of prieſts,

ſhaking

ſhaking off their dependence, formed ſeparate bodies; whereof the biſhops were ſtill heads. The name *chapter*, now given to theſe bodies is modern.

In time, canons relaxed from the obſervance of their rules, and ceaſed to live in community, as before, though they ſtill continue to form bodies.

RECTOR of a Pariſh; the *Parſon*, or he who has the charge or cure of a pariſh church. Sometimes the predal or great tythes of the pariſh are in lay hands, which are called *impropriated*; ſometimes in thoſe of an eccleſiaſtical community, which are termed *appropriated*, and then the parſon is called VICAR.

The tythes, were originally the property of the rector or parſon of the pariſh; but ſeveral of the rectories have from time to time been converted into vicarages; that is, the tithes have been divided and the *great tithes* ſuch as corn, hay, and what are moſt valuable, have been appropriated to the uſe of the biſhops, or other perſons; and the ſmaller tithes, as milk, fruit, &c. have been ſettled on the clergymen who ſerved the church; ſuch clergymen are called *vicars*, whereas, ſuch as have *all* the tithes of the pariſh both great and ſmall are called *rectors*.

The word PARSON, was firſt uſed by way of eminence: the revenues of the church being deſtined to maintain *magnam perſonam*. He is called parſon, *perſona*, becauſe by his perſon the church, which is an inviſible body, is repreſented; and he is in himſelf a body corporate, in order to protect and defend the rights of the church.

The term *rector* and *parſon* are generally uſed as ſynonymous; between a parſon and vicar the diſtinction ſeems to be this; the parſon has the whole right of all the eccleſiaſtical dues in his pariſh: but a vicar has generally an appropriator over him, entitled to the beſt part of the profits, to whom he is, in effect, perpetual curate, with a ſtanding ſalary. Though in ſome places the vicarage has been conſiderably augmented, by a large ſhare of the great tithes.

CURATE, is he who repreſents the incumbent of a church and officiates divine ſervice in his ſtead; and in caſe of pluralities of living, or where a clergyman is old and infirm, it is requiſite that there ſhould be a curate to perform the cure of a church. He is to be licenſed and admitted by the biſhop of the dioceſe, or by an ordinary having epiſcopal juriſdiction: and when a curate hath the approbation of a biſhop, he ſometimes appoints the ſalary too; and in ſuch caſe if he be not paid, the curate hath a proper remedy in the eccleſiaſtical court; but if the curate is not licenſed by the biſhop, he is put to his remedy at common law, where he muſt prove the agreement. A curate having no fixed eſtate in his curacy may remove at pleaſure by the biſhop or incumbent. But there are perpetual curacies, as well as temporary, who are appointed when tithes are impropriate, and no vicarage endowed; theſe curates are not removeable.

The word *incumbent* implies the parſon, rector or vicar of a church, or benefice. He is ſaid to be ſo called becauſe he ought to bend his whole ſtudy to diſcharge his cure. *Cure*, implies the benefit itſelf, or in other words the living, in any pariſh, of which the incumbent has the charge.

LAY-MAN, is a perſon not engaged in any order of eccleſiaſtics.

ABBOT, or *Abbat*, the ſuperior of a monaſtery of monks erected into an abbey or prelacy. The name abbot is originally Hebrew, ſignifying father.

The abbots were at firſt ſubject to the biſhops and the ordinary paſtors. Their monaſteries were then remote from cities.

Some of the moſt learned among them afterwards making vigorous oppoſition to the riſing hereſies of the times occaſioned the biſhops to call them from their deſarts and fix them about the ſuburbs of cities, and at length in the cities themſelves; from which æra their degeneracy may be dated. They ſoon threw off their former plainneſs; aſpired at being independent of the

the biſhops, and carried their point. Hence aroſe *mitred abbots, croſiered abbots, cardinal abbots, &c.*

Abbot is alſo a title given to others beſides the ſuperiors of monaſteries; thus biſhops whoſe ſees were formerly abbeys are called abbots. Lords ſometimes aſſumed the title, and ſome of the French kings are mentioned in hiſtory under the title of abbots.

A *Prior* is the ſecond perſon after the abbot.

ABBE, in a monaſtic ſenſe the ſame with *abbot*, was a popular character, firſt known in France, and among the romaniſts about a century and a half ago.

Abbés, are perſons who have not yet obtained any preciſe or fixed ſettlement in church or ſtate, but moſt heartily wiſh for, and would readily accept of either. In the mean time they are admiſſible in all companies, and no degradation to the *beſt*. Their dreſs is rather that of an academic. They are in colleges the inſtructors of youth; in private families the tutors of young gentlemen; and many procure a livelihood by their compoſitions. they are a body of men who poſſeſs a fund of univerſal talents and learning.

MONK, anciently denoted a perſon who retired from the world, to give himſelf up wholly to God, and to live in ſolitude, and abſtinence.

Such were the Hermits and Anachorets, who withdrew into deſarts, and lived remote from all commerce of mankind.

The monks, at leaſt the ancient ones, were diſtinguiſhed into three kinds; the ſolitary are thoſe who live alone, in places remote from all towns or habitations of men, as do ſtill ſome of the hermits.

The cœnobites are thoſe who live in community with ſeveral others in the ſame houſe, and under the ſame ſuperiors.

The ſarabaites were ſtrolling monks, having no fixed rule or reſidence.

Thoſe we call monks now-a-days, are cœnobites, who live together in a convent or monaſtery, who make vows of living according to a certain rule eſta-

bliſhed by the founder, and wear a habit which diſtinguiſhes their order.

Thoſe that are endowed, or have a fixed revenue, are moſt properly called monks.

The mendicants, or thoſe that beg, as the Capuchins, and Franciſcans, are more properly called religious, and friars; though the names are frequently confounded.

FRIAR, by the Latins called *Frater*, the Italians *Fra*, and the French *Frere*, that is, *Brother*, is a term common to the monks of all orders; founded on this, that there is a kind of fraternity or brotherhood between the ſeveral perſons of the ſame convent or monaſtery.

The kinds of friars are numerous, Auguſtin friars; Dominican, or Black or Preaching friars; Franciſcan, or Grey, or Minor, or Begging friars; Carmelites, or White friars, &c.

Friars are, in a more particular ſenſe, reſtrained to ſuch monks as are not prieſts; for thoſe in orders are uſually dignified with the appellation of *Father*.

CAPUCHINS, religions of the order of St. *Francis*, in its ſtricteſt obſervance, deriving their name from *capuce* or *capuchon* a ſtiff cap or cowl, wherewith they cover their heads. They are clothed with brown or grey; always bare-footed, and never go in a coach, nor ever ſhave their beard. The capuchins are a reform made from the order of *minors*, commonly called cordeliers, ſet on foot in the 16th century, by *Matthew Baſchi*, who being at Rome, was advertiſed ſeveral times from heaven to practiſe the rule of *St. Francis* to the letter. Upon this he made application to *Pope Clement* in 1525, who gave him permiſſion to retire into ſolitude with as many others as chooſe to embrace ſo ſtrict an obſervance. In 1578 there were already ſeventeen chapters in the order of capuchins.

NUN, is a word anciently uſed for a female religious; and ſtill retained in that ſenſe in our language and in other languages, particularly the French, but by way of ridicule and burleſque. The word comes from *nonna*,

na, *nonnana*, or *nonnanis*; all Latin terms, firſt uſed for penitents, then for religious. *Borel* derives it from *nonne*, or *nonna*, which in Italian ſignifies *grand-father* or *grand-mother*; and adds that it was applied by way of honour to the *women*, as that of friar to the *men*. Hence a nunnery, is a monaſtery for the female religious.

JESUITS, an order of religious, founded by *Ignatius Loyola*, called alſo *the ſociety of Jeſus*.

This order has rendered itſelf very conſiderable by its miſſions into the Indies, and by its other employments relating to the ſtudy of the ſciences, and the education of youth. The council of Trent calls them, *regular clerks of the company of Jeſus*.

It was in the year 1538, that *Ignatius* having aſſembled ten of his companions at Rome, choſen moſtly out of the univerſity of Paris, propoſed to them to make a new order. After this, he preſented the plan of his inſtitution to *Paul* III. who appointed three commiſſioners to examine it; upon whoſe report, the pontiff confirmed the inſtitution, under the name of *the company of Jeſus*, by a bull in 1540.—By this bull, their number was reſtrained to ſixty; but that reſtriction was taken away, two years afterwards, by another bull.—The order has ſince been confirmed by ſeveral ſucceeding popes, who have added many new rights and privileges to it.

The end principally propoſed by this order, is to gain converts to the Romiſh church; with which view they diſperſe themſelves in every country and nation, and with amazing induſtry and addreſs purſue the end of their inſtitution. No difficulty ſo great that they cannot ſurmount, no danger ſo imminent that they will not undergo, no crimes ſo ſhocking that have not been perpetrated by them for the ſervice of their cauſe.

They have no particular habit; but change and accommodate it to times, and occaſions. The order conſiſts of five different claſſes; profeſſed fathers, ſpiritual coadjutors, approved ſcholars, lay-brothers, called alſo temporal coadjutors, and novices.

The

The profeſſed fathers, which make the body of the company, take the three ſolemn vows of religion publicly, and to theſe add a ſpecial vow of obedience to the head of the church; as to what regards miſſions among idolaters, heretics, &c.—The ſpiritual coadjutors alſo make public vows of chaſtity, poverty, and obedience; but omit the fourth relating to miſſions.—Approved ſcholars are thoſe, who, after two years noviciate, have been admitted, and have made three vows of religion; not ſolemn, indeed, but yet declared.—Theſe are in the way to become profeſſed, or ſpiritual coadjutors, according as the general thinks fit. Theſe degrees, eſpecially that of profeſſed, are never conferred till after two years noviciate, and thirty three years of age. The vows of the ſcholars are abſolute on their ſide, but only conditional on the ſide of the order; the general having it in his power to diſpenſe with them.

The order is divided into aſſiſtances, the aſſiſtances into provinces, and the provinces into houſes.

It is governed by a general, who is perpetual and abſolute. He reſides at Rome, and is elected by a general congregation of the order. He has with him five perſons, who are, as it were, his miniſters.

They are called aſſiſtants, and bear the name of the kingdom or country to which they belong, and by whom they are appointed, whether of Italy, Spain, Germany, Portugal, &c. To theſe belong the care of preparing the matters of their reſpective aſſiſtances, and of putting them in a method to facilitate their diſpatch. It is by theſe, that both inferiors and ſuperiors go regularly before the general. They are choſen by the congregation, and are not only the general's counſellors to aſſiſt him in his buſineſs, but alſo to obſerve his conduct; and, if they find occaſion, they may call a general congregation without his conſent, who may depoſe him in form; or they have it in their power to depoſe him themſelves, after having, by letter, obtained the ſuffrages of their provinces.

Each province has four kinds of houſes, viz. profeſſed houſes, which can have no lands belonging to them; colleges, where the ſciences are taught; reſidences, where are a number of workmen employed in

ſuch

ſuch offices, as have any immediate relation to preaching, confeſſion, miſſions, &c. and houſes of novices.

Among the colleges, there are ſome called ſimply colleges, and others called ſeminaries. Theſe laſt are ſet apart for the young Jeſuits to go through their courſes of philoſophy and theology in; the others are for ſtrangers.

Each province is governed by a provincial, and each houſe by a ſuperior; who is called a rector in the colleges, and a ſuperior in the other houſes. Ignatius regulated the diſcipline of theſe houſes, and eſpecially of the colleges, by what he had obſerved in the ſorbonne, while he ſtudied at Paris.

The profeſſed of this order renounce, by a ſolemn vow, all preferment, and eſpecially prelacy: and cannot receive any, unleſs enjoined thereto by the pope, under pain of ſin.

This the pope ſometimes does; inſomuch that they have had ſeveral cardinals of their order.

APOSTLE, properly ſignifies a meſſenger, or perſon ſent by another upon ſome buſineſs; and hence, by way of eminence denotes one of the diſciples commiſſioned by JESUS CHRIST to preach the Goſpel.

Our Bleſſed Lord ſelected twelve out of the number of his diſciples to be apoſtles. His firſt commiſſion to them was, to confine their preaching to the people of Iſrael; and to make no proviſion for their journey.—They were to declare that the kingdom of heaven or the Meſſiah, was at hand.

The ſecond commiſſion was of a more extenſive nature, given them juſt before our Lord's aſcenſion. To go and teach *all nations*, &c.

The Apoſtles after preaching ſometime in Paleſtine, reſolved, to determine by *lot*, *what* part of the world each ſhould take, and thus by the *diſperſion of the apoſtles*, chriſtianity was very early planted in a great many parts of the world.

For their qualification, they were enabled to ſpeak the languages of the ſeveral nations to whom they preached, and they were endowed with the privilege of working miracles.

CHAPEL.

CHAPEL.—There are ſeveral ſorts. *Parochial chapels*, different only in name from pariſh churches. The inhabitants within the diſtrict are generally few. *Chapels of eaſe* are uſually built in very large pariſhes, where all the people cannot conveniently repair to the mother church. *Domeſtic chapels* are built by noblemen or gentlemen, for the private ſervice of GOD in their families.

The word is derived from the Latin *capella:* and in former times when the kings of France were engaged in war, they always carried *St. Martin's* hat into the field, which was kept in a tent as a precious relic, from whence the place was called capella. Afterwards the word was more generally applied.

CHURCH, an aſſembly of perſons united by the profeſſion of the ſame chriſtian faith, and the participation of the ſame ſacraments.

Some make a viſible head, or chief, eſſential to a church: accordingly, among the catholics, the pope; in England the king, are reſpectively allowed heads of the church.

Biſhop Hoadly ſets aſide the notion of a viſible head: Chriſt alone, according to him, is head of the church; which poſition he has maintained with great addreſs, in a celebrated ſermon on thoſe words, *my kingdom is not of this world.* But that biſhop is not the only one, who has maintained this opinion.

Sometimes, we conſider church in a more extenſive ſenſe, and divide it into ſeveral branches. The church Militant is the aſſembly of faithful on earth. Church Triumphant, that of the faithful already in glory.—To which the catholics add the church Patient, that of the faithful in purgatory.

The term *eccleſia*, ſynonymous with our church, is uſed in the Greek and Latin profane authors for any kind of public aſſembly; and even for the place where the aſſembly is held.

The ſacred and eccleſiaſtical writers ſometimes alſo uſe it in the ſame ſenſe; but ordinarily reſtrain the term to the chriſtians; as the term *ſynagogue*, which originally ſignifies nearly the ſame thing, is in like manner reſtrained to the Jews. Thus,

Thus in the new teſtament, the Greek ſignifies almoſt always, either the place deſtined for prayer, or the aſſembly of the faithful diffuſed over the whole earth, or the faithful of a particularity, or province, or even of a ſingle family, the paſtors or miniſters of a church.

The chriſtian church is frequently divided into Greek and Latin.

Greek, or eaſtern church, comprehends the churches of all the countries anciently ſubject to the Greek or eaſtern empire; and through which their language was carried, i. e. all the ſpace extended from Greece to Meſopotamia and Perſia, and thence into Egypt, which has been divided ever ſince the time of the emperor *Photius*, from the Roman church.

Latin or Weſtern Church comprehends all the churches of Italy, Spain, Africa, the north, and all other countries, whither the Romans carried their language.

Great-Britain, part of the Netherlands, of Germany, and of the North, have been ſeparated hence ever ſince the time of *Henry* VIII. and conſtitute what we call the *reformed church*, and what the Romaniſts called the weſtern ſchiſm; as the Greek church does the eaſtern one.

The Reformed Church is again divided into the Lutheran church, the Calviniſt church, the church of England.

Church is alſo uſed for a chriſtian temple, built and conſecrated to the honour of God; and anciently, under the invocation of ſome particular ſaint, whoſe name it aſſumed.

In this ſenſe, churches are variouſly denominated, according to their rank, degree, and diſcipline, &c. as the metropolitan church, patriarchal church, cathedral church, parochial church, cardinal church, &c.

CATHOLIC CHURCH.—The word catholic, in a general ſenſe, denotes any thing that is univerſal or general. The riſe of hereſies induced the primitive chriſtian church to aſſume to itſelf the appellation of catholic, being a characteriſtic to diſtinguiſh itſelf from ſects,

ſects, who, though they had party names, ſometimes ſheltered themſelves under the names of chriſtians.

The Romiſh Church diſtinguiſhed itſelf now by the name of *catholic*, in oppoſition to all thoſe who have ſeparated from her communion, and whom ſhe conſiders as heretics, and ſchiſmatics, and herſelf only as the true and chriſtian church.

ABBEY, a monaſtery, or religious houſe governed by a ſuperior, under the title of abbot or abbeſs.

Abbeys differ from *priories*, in that the former are under the direction of an abbot, and the others of a prior, but abbot and prior conventual are much the ſame thing, differing in little but the name.

Monaſteries were at firſt nothing more than religious houſes, whither perſons retired from the buſtle of the world, to ſpend their time in ſolitude and devotion.—But they ſoon degenerated from their original inſtitution, and procured large privileges, exemption and riches. They prevailed greatly in Britain before the Reformation, particularly in England, but they were wholly aboliſhed at that time. *Henry* VIII. appointing viſitors to inſpect into the lives of the monks and nuns, which were found in ſome places very diſorderly, the houſes were reſigned to the king, he by this means became inveſted with the abbey-lands, which he afterwards granted to different perſons, whoſe deſcendents enjoy them at this day: they were then valued at 2,853,000l. per ann.

Though the ſuppreſſion of religious houſes, even conſidered in a political light only, was of a very great national benefit, it muſt be owned that at the time they flouriſhed, they were not entirely uſeleſs. Abbeys or monaſteries were then the repoſitories as well as the ſeminaries of learning; many valuable books and national records have been preſerved in their libraries; the only places where they could have been ſafely lodged in thoſe turbulent times.

COLLEGE, an aſſembly of ſeveral bodies, or ſocieties, or of ſeveral perſons into one ſociety. The colleges where the ſeveral parts of learning are taught, are endowed

endowed with certain revenues, and an aſſemblage of theſe colleges conſtitute an univerſity. The erection of colleges is a part of the royal prerogative, and not to be done without the king's licenſe.

CATHEDRAL, a church, wherein is a biſhop's *ſee* or ſeat, the word comes from the Greek, ſignifying a *chair*. The denomination cathedral ſeems to have taken its riſe from the manner of ſitting in the ancient churches, or aſſemblies of primitive chriſtians. In theſe the councils, that is the elders and prieſts, were called *preſbyterium*, at their head was the biſhop, who held the place of chairman; *cathedralis*, or *cathedralicus*; and the preſbyters who ſat on their ſide were alſo called by the ancient fathers *Aſſeſſores Epiſcoporum*. The epiſcopal authority did not reſide in the biſhop alone, but in all the preſbyters, whereof the biſhop was preſident. A cathedral, therefore originally was different from what it is now; the chriſtians, till the time of *Conſtantine*, having no liberty to build any temple; by their churches they only meant their aſſemblies; and by cathedrals nothing more than conſiſtories or ſpiritual courts.

SYNAGOGUE.—Some affirm that after the return of the Babylonian captivity, ſynagogues were built. Others attempt to prove that there were ſynagogues before the time of *David*. But no aſſemblies of Jews appeared to have been *called* ſynagogus till a little before the coming of CHRIST; who is ſaid to have preached in the middle of the ſynagogue.

The word is uſed either for an *aſſembly* of Jews met to perform the offices of religion; or for the *place* where they meet.

There were reckoned four hundred and eighty ſynagogues in the ſingle city of Jeruſalem. There are ſtill ſynagogues ſubſiſting at London, Amſterdam, Rotterdam, &c.

MONASTERY, is a convent, or houſe built for the reception of the religious, whether it be abbey, priory, nunnery, or the like. Though the word monaſtery is

only *properly* applied to the houſes of monks, mendicant friars and nuns. The reſt are more properly called religious houſes.

UNIVERSITY; a term applied to the ſeveral colleges eſtabliſhed for learned men, and ſuch as every wiſe government thinks right to eſtabliſh in its dominions. Some countries have many, ſome fewer. England has two, Oxford and Cambridge; Scotland has four, Edinburgh, Glaſgow, Aberdeen, and St. Andrew's; and Ireland has one, eſtabliſhed at Dublin. Each of theſe Univerſities conſiſts of one or more colleges, with certain endowments. Government having granted them charters, with certain privileges, large ſums of money have been given, from time to time, by well-diſpoſed perſons, to found certain houſes or colleges in thoſe towns. In Oxford there are twenty colleges, in Cambridge ſixteen, in Dublin one.

Each of theſe colleges is, through noble contributions of the rich, in poſſeſſion of eſtates ſufficient to maintain a certain a number of perſons, called Fellows, who live together in ſociety, and who employ themſelves in educating certain young men, either in law, phyſic, or divinity. Such as go there for ſtudy pay for their education, and to encourage perſons to ſend their ſons to theſe places, there are certain privileges annexed to thoſe on whom the Univerſities ſhall be pleaſed to confer a degree or mark of diſtinction. A clergyman cannot hold two livings unleſs he has taken the degree of Maſter of Arts or Bachelor of Laws, in one of our Univerſities; nor can he be made a biſhop, until he has taken a Doctor's degree; So, likewiſe in phyſic, a phyſician cannot practice as ſuch, until he has taken the degree of Doctor of Phyſic. And before theſe degrees are given, the candidates for thoſe honours are examined as to their proficiency in the ſcience they profeſs.

Our own Univerſities, Oxford and Cambridge, ſeem entitled to the greateſt antiquity of any in the world. Theſe two Univerſities are governed, next under the king,

king, by a chancellor, who is to take care of the government of the whole univerſity, and to maintain the liberties thereof.

Under him is the *high ſteward*, whoſe office is to aſſiſt the chancellor and other officers, when required, in the execution of their offices; and to hear and determine capital cauſes, according to the laws of the land and the priviliges of the univerſity.

The next office is the *vice chancellor*, who officiates for the chancellor in his abſence. There are alſo two proctors, who aſſiſt in the government of the Univerſity, particularly on the buſineſs of ſchool exerciſe, taking up degrees, puniſhing violaters of the ſtatutes. Beſides there are the *public orator*, *keeper of records regiſter*, *beadles*, and *verger*.

A GRADUATE is a perſon who has taken the degrees in a faculty. The word *faculty* applies to the arts, ſciences, &c. taught therein. There are four faculties in moſt Univerſities, viz. theology, law, medicine, and the artsand ſciences.

BACHELOR, in a college ſenſe, denotes a perſon poſſeſſed of the firſt or loweſt degree in the liberal arts and ſciences. Before a perſon can be admitted to the degree of *Bachelor of Arts*, he muſt have ſtudied there four years: three years more to become *Maſter of Arts*; and ſeven more to commence *Bachelor of Divinity*.

At Cambridge, nearly the ſame rule is obſerved.—The *Degree of Bachelor of Law*, may be obtained after having ſtudied it ſix years at Cambridge, or ſeven at Oxford.

DOCTOR, a perſon who has paſſed all the degrees of a faculty, and is empowered to teach or practiſe the ſame. This title was firſt created towards the middle of the twelfth century. To paſs *Doctor in Divinity* at Oxford, it is neceſſary that the candidates have been four years Bachelor of Divinity. For *Doctor of Laws*, he muſt have been twelve years in the Univerſity, i. e. ſeven for a bachelor, and five for a doctor. Or otherwiſe, in three years after taking the degree of maſter of

arts, he may take the degree of bachelor in law, and in four years more that of doctor of laws, which ſame time and method are likewiſe required to paſs the degree of doctor of phyſic.

At Cambridge, for a Doctor of Divinity, it is required that the candidate have been ſeven years bachelor of divinity, though in ſeveral of the colleges the taking of a bachelor of divinity's degree is diſpenſed with, and they may go out *per ſaltem*. To commence doctor in laws, the candidate muſt have been five years bachelor of law, or ſeven years maſter of arts. To paſs doctor in phyſic, he muſt have been bachelor in phyſic five years, or ſeven years maſter of arts.

SORBONNE, the houſe or college of the faculty of *theology*, eſtabliſhed in the univerſity of Paris.—The word is alſo uſed for the whole faculty of theology, at Paris, becauſe the aſſemblies were held in the houſe of the Sorbonne. The Sorbonne was founded in 1252, by St. *Louis*, or rather by *Robert de Sorbon*, his confeſſor. Since the firſt erection, the college has been re-built, by the cardinal *de Richelieu*. The deſign of its inſtitution was for the uſe of poor ſtudents in divinity.

There are lodgings for thirty-ſix doctors, whoare ſaid to be of the Sorbonne. And it has been the cuſtom for ſix regent doctors to hold lectures every day, for an hour and a half each: three in the morning and three in the afternoon.

CONSISTORY, denotes the college of cardinals, or the pope's ſenate and council, before whom judiciary cauſes are pleaded. The conſiſtory is the firſt court, or tribunal at Rome; it never meets but when the pope pleaſes to convoke it. The pope preſides in it in perſon, mounted on a magnificent throne, and habited in his pontificalia; on the right are the cardinal biſhops and prieſts, and on the left the cardinal deacons. The other prelates are ſeated round the ſteps of the throne.

Conſiſtory

Conſiſtory is a word uſed alſo among the reformed, for a council or aſſembly of miniſters and elders, to regulate their affairs and diſcipline.

CONVOCATION, a general aſſembly of the clergy of a province, ſummoned by the king's writ to conſult on the more weighty affairs of the church.

SANHEDRIM, in the Greek language, implies a council or aſſembly. Sanhedrim was the ſupreme council among the Jews, wherein were diſpatched all the great affairs both of religion and policy.

Many of the learned agree, that it was inſtituted by *Moſes*, and conſiſted at firſt of ſeventy perſons. Be the origin ever ſo uncertain, it is clear that it ſubſiſted at the time of our Saviour, and was held at Jeruſalem. Into the Sanhedrim were admitted prieſts, levites, and laymen, of all the tribes, provided they were of noble extraction, rich, wiſe, without any blemiſh of body, and expert in magic; which laſt was a neceſſary qualification, to enable them to obviate and deſtroy it.

SYNOD, a council; or an aſſembly of eccleſiaſtics, to conſult on matters of religion. General ſynods meet from all nations, beſides which are national, provincial and dioceſan ſynods, where only thoſe of a nation, province or dioceſe meet.

APOCRYPHA, ſuch books as are not admitted into the canon of ſcripture, being either not acknowledged as divine or conſidered as ſpurious. When the Jews publiſhed their ſacred books they deemed theſe only *canonical* and *divine*, which were made public; thoſe that were retained in their archieves they called apocryphal; for no other reaſon but becauſe they were not public.

But the Proteſtants acknowledge ſuch books only to be canonical, as were eſteemed ſuch in the firſt ages of the church.

And though the apocryphal books are not to eſtabliſh any doctrine, they may be read for example of life and inſtruction of manners.

TALMUD, is a Jewiſh book, wherein is collected all that relates to the explication of the law. It is the body of the Hebrew law; or a compilation of expoſitions of the duties impoſed on that people, either in ſcripture or by tradition, or by authority of the doctors, or by cuſtom, or even by ſuperſtition.

The Jews would never put their traditions, &c. to writing, till they were compelled to it by the deſtruction of Jeruſalem, and till they ſaw themſelves diſperſed throughout the world.

There is the Babyloniſh talmud, and the talmud of Jeruſalem, the former was compiled about 500 years after Chriſt, and is in moſt eſteem, the latter about 300 years after Chriſt, by the Jews of Jeruſalem.—The talmud of Babylon, is uſually read, and moſt frequently conſulted among the Jews, ſo that when they ſay ſimply *the talmud*, they always mean this, never quoting the other without the addition of Jeruſalem.

PETER-PENCE.—an ancient levy, or tax of a penny on each houſe throughout England, paid to the pope. It was called peter-pence becauſe collected on the day of *St. Peter*. This tax was alſo called Rome-Scot, and Hearth-Money, becauſe every dwelling-houſe was liable to it.

This peter-pence was firſt given by *Ina*, king of the Weſt Saxons, in 1725, being then in pilgrimage at Rome. The pope however went halves with the college, and at length engroſſed almoſt the whole.

It was at firſt only an occaſional contribution, but became at laſt a ſtanding tax, being eſtabliſhed by the laws of *Canute*, *Edward* the confeſſor, the conqueror, &c.

Edward III. forbad the payment; but it ſoon returned and continued till *Henry* VIII. under whom it was demoliſhed. It was again reſtored under *Philip* and *Mary*, but finally prohibited under queen *Elizabeth*.

SIMONY, the crime of trafficing with *ſacred things*; ſuch as purchaſing a benefice with money.—The

The word is borrowed from *Simon Magus*, who is mentioned in ſcripture, as offering to buy the power of working miracles with money.

Simony is committed by buying or ſelling the ſacrament, baptiſm, ordination, &c.

The *penalty* by our law is that the corrupt patron ſhall forfeit the next preſentation to the king, and two years value of the living, and the corrupt incumbent be for ever diſabled to hold the living.

ALCORAN is the ſcripture or bible of the Mahometans. The *Koran*, or *Alcoran*, is divided into 114 large chapters, and each chapter into ſmaller portions or verſes, called by the Arabic word *ayat*, ſignifying *ſigns* or *wonders*. There are other diviſions for particular uſes. The Koran is univerſally allowed to be written with the utmoſt elegance and purity of language, in the dialect of the tribe of *Koreiſh*, the moſt noble and polite of all the Arabians. It is confeſſedly the ſtandard of the arabic tongue. To the pomp and harmony of expreſſion ſome aſcribe all the force and effect of the alcoran, which they conſider as a ſort of muſic equally fitted with other ſpecies of that art to raviſh and amaze.

The GENERAL DESIGN of the Koran was to unite the profeſſors of the three different religions then followed in *Arabia*. The greater number being Idolators, the reſt Jews and Chriſtians.

CATACOMB, is a ſubterraneous place for the burial of the dead. The tombs of *St. Peter*, and *St. Paul*, were firſt termed catacombs. But now a vaſt aſſemblage of ſepulchres about Rome, which are ſuppoſed to be thoſe of the Martyrs are ſo called.

They are about three miles from the city in the *Via Appia*.

They are viſited out of devotion, and relics are taken from thence and diſperſed throughout the catholic countries.

Theſe catacombs are ſaid by many to be caves or cells wherein the primitive chriſtians hid, and aſſembled themſelves together. Each catacomb is three feet broad

broad and eight or ten high, running in form of an alley, and communicate with others.

The opinion held by many proteſtant authors is that the catacombs are heathen ſepulchres.

Though theſe at Rome have made a great noiſe, in the world, there are ſuch belonging to other cities. *Biſhop Burnet* ſays thoſe of Naples are much more noble and ſpacious. The catacombs of Egypt are ſtill to be ſeen within nine leagues from the city of Grand Cairo, and they extend to the pyramids of Pharaoh which are about eight miles diſtant. The bodies found in the Egyptian catacombs are called *mummies*. Theſe caves as we may call them are hollowed out of white freeſtone, which is found in all this country a few feet below the ſurface; and when one gets below this, there are ſeveral ſquare openings, or paſſages of 10 or 15 feet wide, and theſe lead to chambers of 15 or 20 feet ſquare. They are all hewn out of the rock; and extend a great way under ground.

In ſome of the chambers, the walls are adorned with figures and hieroglyphics; in others the mummies are found in tombs, round the apartments, hollowed out in the rock.

The Egyptians ſeem to have excelled, in the art of embalming and preſerving their dead bodies; as the mummies found in the Egyptian catacombs are in a better ſtate than the bodies found either in Italy or any other part of the world.

Laying up the bodies in caves is certainly the original way of diſpoſing of the dead, and appears to have been propagated by the Phœnicians throughout the countries to which they ſent colonies. The interring, as we do now in the open air, or in temples, was firſt introduced by the Chriſtians.

LITURGY denotes all the ceremonies in general, belonging to divine ſervice—in a more confined ſenſe, the word is uſed among the Romans to ſignify the *maſs;* and among us the *common prayer.*

Liturgies

Liturgies have been different at different times and countries. All who have written on liturgies agree that in the primitive days, divine ſervice was exceeding ſimple, conſiſting of but few prayers, and ceremonies; but by degrees the number of external forms encreaſed, and new prayers, &c. were added to give more awe and veneration to public worſhip. At length their ceremonies became ſo great, that a regulation became neceſſary; and it was found proper to put the ſervice, and the manner of performing it into *writing;* and this is what is called a liturgy. The word comes from the Greek, ſignifying *ſervice* or *public miniſtry.*

RUBRIC, denotes the directions given at the beginning and in the courſe of the liturgy, for the order in which the ſeveral parts of the office are to be performed. There are different rubrics, as *general rubrics, ſpecial rubrics*, a rubric for the communion—rubrics for mattins, &c. They are called rubrics from the Latin *ruber*, red, becauſe formerly printed in red ink to diſtinguiſh them from the reſt of the office, which was in black.

DOMINICAL LETTER, one of the firſt *ſeven* letters of the alphabet, uſed in almanacks, &c. to denote the *ſundays* throughout the year. The word is formed from *Dominica*, or *Dominicus dies*, Lord's day, Sunday. Theſe letters were introduced into the calendar by the primitive Chriſtians, in lieu of the nundinal letters of the roman calendar, *Nundinal*, is the name which the Romans gave to the *eight* firſt letters of the alphabet, uſed in their calendar. One of theſe letters always expreſſed their marked days, or the aſſemblies called *Nundinæ*, *quaſi novendinæ*, becauſe they returned every nine days. For the country people after working eight days ſucceſſively, come to town the ninth, to ſell their ſeveral commodities, and to inform themſelves of what related to religion and government.

WHITSUNTIDE always falls ſometime between the 9th of May and the 14th of June. It is called, *Whit-Sunday*,

Whit-Sunday, or *White-Sunday*, becauſe in the primitive church it was the ſtated time for baptiſm, and thoſe that were newly baptized came to church at that time, and put on white garments, as types of that ſpiritual purity they received in baptiſm. As the deſcent of the Holy Ghoſt upon the apoſtles happens upon the day which the Jews called *pentecoſt*, this feſtival retained the name of Pentecoſt among the Chriſtians.

Whitſuntide is a ſolemn feſtival of the Chriſtian church, and always kept on the fiftieth day after Eaſter, in memory of the viſible appearance of fiery cloven tongues, and of the miraculous powers then conferred upon them.

Pentecoſt, or Whtſuntide, finiſhing the paſchal time, or Eaſter ſeaſon. Hallelujahs were ſung at theſe times throughout the ancient church. The Jews likewiſe have a feaſt they called pentecoſt, or quinquageſſimus; ſolemnized in memory of the laws being given to *Moſes*, fifty days after their departure out of Egypt.

TRINITY-SUNDAY is the next ſunday after Whit-ſunday; ſo called becauſe on that day a feſtival was anciently held in honour of the Holy Trinity.

ASH-WEDNESDAY; the firſt day of lent; ſuppoſed to have been ſo called from a cuſtom in the church of ſprinkling aſhes that day on the heads of penitents, then admitted to penance.

Lent is the time of mortification and faſting during forty days, in commemoration of our Saviour's faſting ſo long in the deſart, and by way of preparing for the feaſt of Eaſter.

According to St. *Jerom*, St. *Leo*, St. *Auguſtine*, and others, lent muſt have been inſtituted by the apoſtles; but many among the reformed, hold lent to be a ſuperſtitious inſtitution.

EASTER; a feaſt of the church held in memory of our Saviour's reſurrection. The Greeks and Latins call it paſcha, originally an Hebrew word, and applied to the feaſt of the *paſſover* held among the Jews, about the ſame time. In Engliſh it is call *Eaſter*, from the Saxon,

Saxon, ſignifying a goddeſs, worſhipped with peculiar ceremony in the month of April. Eaſter now regulates the times of all the other moveable feaſts: It is held on the Sunday that falls upon or next after the full moon, after the vernal equinox. This was fixed that the Chriſtians might avoid the celebration of Eaſter, at the ſame time with the Jews' paſſover, which, according to the inſtitution of *Moſes* was held the *very day of the full moon*. Having mentioned the paſſover, it may be obſerved that this is a ſolemn feaſt celebrated among the Jews. The deſign of the feaſt is to commemorate the deſtroying angel's paſſing over the houſes of the Iſraelites, when he deſtroyed the firſt-born in thoſe of the Egyptians.

CHRISTMAS, a feſtival of the church, obſerved on the 25th of December, in memory of the *Nativity* of Jeſus Chriſt. There is little certainty as to the day or month in which Chriſt was born. According to *Pochon's* account it happened on the 16th of May. From *Clemens Alexandrinus's* accounts, it is inferred that the birth of Chriſt fell on the 25th, or 26th of December. Whether this feſtival was always obſerved on the 25th of Dec. is a matter of doubt: Dr. *Cave* is of opinion that it was firſt kept by the eaſtern church in January. As to the antiquity of this feſtival, the firſt footſteps we find of it were in the ſecond century, about the time of the emperor *Commodus*.

CANDLEMAS; a feaſt, held on the ſecond day of February, in honour of the purification of the Virgin *Mary*. It is borrowed from the practice of the ancient chriſtians, who on that day uſed abundance of lights, both in their churches and proceſſions, in memory, as is ſuppoſed, of our Saviour's being on that day declared by *Simon* to be a light to lighten the Gentiles. In imitation of this cuſtom, the Roman-catholics on this day conſecrate all the tapers and candles which they uſe in their churches during the whole year. This ceremony was prohibited in England by an order of council in 1548.

EMBER-WEEKS

EMBER-WEEKS are thoſe wherein the ember-days fall. In the laws of King *Alfred*, and of *Canute* thoſe days are called *ymbren*, that is, circular days, from whence the word was probably corrupted into *ember-days*: by the canoniſte they are *quatuor anni tempora*, the four cardinal ſeaſons, on which the ſeaſon of the year turns. The *ember-days* are the Wedneſday, Friday, and Saturday after quadrageſſima Sunday, after Whitſunday, after holy Rood-day in September, and after St. *Lucies'* day in December; which four times anſwer well enough to the four quarters of the year, ſpring, ſummer, autumn, and winter. Mr. *Lomner* thinks they were originally faſts, inſtituted to beg God's bleſſing on the fruits of the earth: agreeable to which, *Skinner* ſuppoſes the word *ember* taken from the aſhes, *embers*, then ſtrewed on the head.

Theſe *ember-weeks* are now taken notice of on account of the ordination of prieſts and deacons; becauſe the cannon appoints the Sundays next ſucceeding the ember-weeks, for the ſolemn times of ordination: though the biſhops, if they pleaſe, may ordain on any Sunday or holiday.

PALM-SUNDAY, the next ſunday before Eaſter-ſunday; or the *laſt* ſunday in lent: ſo called on account of a pious ceremony, of bearing palms, in memory of the triumphant entry of Jeſus Chriſt into Jeruſalem, eight days before the paſſover.

VESPERS, in the Romiſh Church, evening ſong: that part of the office which is rehearſed after noon, anſwering to our evening prayers. *Mattins*, on the contrary is the firſt part of the daily ſervice in the Romiſh church. The word comes from the Italian *Mattina*, or the French *Matin*, morning.

Mattins is ſometimes held early in the morning; though ſometimes at midnight, and ſometimes the even before.

Vigils, or eve, the day before any feaſt. Though the civil day begin at midnight, yet the eccleſiaſtical or ſcriptural day, begins at ſix o'clock in the evening, and

and holds till ſix in the evening the enſuing day. Hence the firſt part of the holy day, from ſix o'clock the day before, was, by the primitive Chriſtians ſpent in hymns, and other devotions; and being often continued till late in the night, was called *vigils*. Theſe vigils at length came to be ſo enlarged, that at laſt all the day, *preceding* the holy day was called by that name.

GOOD-FRIDAY is the day obſerved for the commemoration of our *Saviour's death and ſufferings*: which was on the day of the week anſwering to Friday with us. In the primitive church, the week in which this day fell, was called *holy-week*, conſidering it as a week in which was tranſacted an affair of the greateſt importance to the happineſs of mankind, and was obſerved by them with great faſting and humiliation. Several of the Chriſtian emperors, to ſhew their veneration for this time, cauſed all law-ſuits to ceaſe, and tribunal-doors to be ſhut, and priſoners to be ſet free.

SEPTUAGINT, LXX. or the ſeventy; a term uſed among divines and critics, for a verſion of the Old Teſtament out of Hebrew into Greek, performed by ſeventy-two Jewiſh interpreters, in obedience to an order of *Ptolemy Philadelphus*. The word is formed of the Latin *ſeptuaginta*, ſeventy.

RELIGIOUS SECTARIES.

The word *ſect* is a collective term, comprehending all ſuch as follow the doctrines or opinions of ſome famous divine, or philoſopher. The ſects of philoſophers among the ancient Grecians were numerous; and ſome of the chief have been already hinted.

Religious ſectaries, now claim the notice of the young reader.

CARTHUSIANS—might have been more properly mentioned under a former head. They are a branch of the benedictines, an order of religious, inſtituted

by *St. Bruno*, about the year 1084, remarkable for the auſterity of their rule, which obliges them to a perpetual ſolitude; a total abſtinence from fleſh, even to the peril of their lives; and to feed on bread, water, and ſalt one day in every week; and abſolute ſilence except at certain times.

Some ſhort time after the firſt part of this work was ſent to the preſs, the Compiler met with a very late publication entitled "A Sketch of the ſeveral denomination into which the Chriſtian world is divided," by the Reverend *John Evans*, M. A. LONDON. As the work has been much ſpoken of, and has received indubitable teſtimonies of approbation, very many ſelections from thence, will be found, in the following pages, under this head; and for a more full account on theſe ſubjects, the reader is recommended to the book itſelf, which he will find well worthy his peruſal.

MAHOMETANISM is the religion of *Mahomet*, who was born in 571 at Mecca, a city of Arabia, and died at Medina 631. His ſyſtem is a compound of Paganiſm, Judaiſm, and Chriſtianity; and the Alcoran, which is their bible, is held in great reverence. It is replete with abſurd repreſentations, and is ſuppoſed to be written by a Jew. The moſt eloquent paſſage is allowed to be the following, where God is introduced, bidding the waters of the deluge to ceaſe. "Earth ſwallow up the waters; heaven draw up thoſe thou haſt poured out: immediately the waters retreated, the command of God was obeyed, the ark reſted on the mountains, and theſe words were heard, *woe to the wicked.*" Luſt, ambition, and cruelty have been deemed the moſt prominent traits in *Mahomet*'s conduct, and *Voltaire* has written a fine tragedy on this ſubject. The great doctrine of the Alcoran is *the unity of God*: and the prophet propagated his religion by force of arms. Dean *Prideaux* hath largely proved in his letter to the deiſts of the preſent age, that there are ſeven marks of an impoſture, that theſe all belong to mahometaniſm, and that not one of them can be charged on Chriſtianity. See *Sale*'s Alcoran, *Prideaux*'s Life of *Mahomet*,

Mahomet, Dr. *White*'s ſermons at the Bampton lecture, and Dr. *Toulmin*'s Diſſertations on the Internal Evidence of Chriſtianity, and on the Character of Chriſt compared with that of other Founders of Religion or Philoſophy.

The ATHEIST does not believe in the exiſtence of a God. He attributes ſurrounding nature and all its aſtoniſhing phœnomena to chance, or a fortuitous concourſe of atoms. The name atheiſt is compoſed of two Greek terms, ſignifying without God, and in this ſenſe the appellation occurs in the New Teſtament, without God in the world. It is to be hoped that direct atheiſts are few. Some perſons, indeed, queſtion the reality of ſuch a character; and others inſiſt, that pretenſions to atheiſm have their origin in pride, or are adopted as a cloak for licentiouſneſs.

In the laſt century, *Spinoſa*, a foreigner, was its noted defender; and *Lucilio Vanini*, an Italian, of eccentric character, was burnt 1619, at Toulouſe, for his atheiſtical tenets. Lord *Bacon*, in his eſſays, juſtly remarks, "That a little philoſophy inclineth man's mind to atheiſm, but depth in philoſophy, bringeth men's minds about to religion; for while the mind of man looketh upon ſecond cauſes ſcattered, it may reſt in them and go no further. But when it beholdeth the chain of them confederated and linked together, it muſt needs fly to providence and deity."

The ſermons preached at Boyle's lecture—the diſcourſes of *Abernethy* on the Divine Attributes, and the treatiſes of Dr. *Balguy* are an infallible antidote againſt atheiſtical tenets. This laſt excellent writer thus forcibly expreſſes himſelf on the ſubject.

"Of all the falſe doctrines and fooliſh opinions which ever infeſted the mind of man, nothing can poſſibly equal that of atheiſm, which is ſuch a monſtrous contradiction to all evidence, to all the powers of underſtanding, and the dictates of common ſenſe, that it may be well queſtioned whether any man can really fall into it by a deliberate uſe of his judgment.—All nature ſo clearly points out, and ſo loudly proclaims a creator of infinite power, wiſdom, and good-

neſs, that whoever hears not its voice and ſees not its proofs, may well be thought wilfully deaf and obſtinately blind. If it be evident, ſelf-evident, to every man of thought, that there can be no effect without a cauſe, what ſhall we ſay of that manifold combination of effects, that ſeries of operations, that ſyſtem of wonders which fill the univerſe; which preſent themſelves to all our perceptions, and ſtrike our minds and our ſenſes on every ſide! Every faculty, every object of every faculty demonſtrates a deity. The meaneſt inſect we can ſee, the minuteſt and moſt contemptible weed we can tread upon, is really ſufficient to confound atheiſm, and baffle all its pretenſions. How much more that aſtoniſhing variety and multiplicity of God's works with which we are continually ſurrounded! Let any man ſurvey the face of the earth, or lift up his eyes to the firmament; let him conſider the nature and inſtincts of brute animals, and afterwards look into the operations of his own mind: will he preſume to ſay or ſuppoſe that all the objects he meets with are nothing more than the reſult of unaccountable accidents and blind chance? Can he poſſibly conceive that ſuch wonderful order ſhould ſpring out of confuſion? Or that ſuch perfect beauty ſhould be ever formed by the fortuitous operations of unconſcious unactive particles of matter? As well, nay better, and more eaſily might he ſuppoſe, that an earthquake might happen to build towns and cities; or the materials carried down by a flood fit themſeves up without hands into a regular fleet. For what are towns, cities, or fleets, in compariſon of the vaſt and amazing fabric of the univerſe! In ſhort, atheiſm offers ſuch violence to all our faculties, that it ſeems ſcarce credible it ſhould ever really find any footing in human underſtanding.

The arguments for the being of a God are diſtributed by the learned into two kinds: 1ſt. Arguments *a priori*, or thoſe taken from the *neceſſity* of the divine exiſtence: 2d. Arguments *a poſteriori*, or thoſe taken from the *works of nature*. Of the latter ſpecies of proof the above quotation from Dr. *Balguy* is a fine illuſtration. On the former, ſee the great Dr. *Clarke*'s Eſſay on the being

being of a God, which has been deemed a maſter piece on the ſubject.

Newton, *Boyle*, *Maclaurin*, *Ray*, *Derham*, *Locke*, and other philoſophers, diſtinguiſhed for the profundity of their reſearches, and the extent of their erudition, are to be enrolled amongſt the principal advocates for the exiſtence and ſuperintendence of a Deity.

The DEISTS believe in a God, but reject a written revelation from him. They are extravagant in their encomiums on natural religion, though they differ much reſpecting its nature, extent, obligation, and importance. Dr. *Clarke*, in an incomparable treatiſe againſt Deiſm, divides them into four claſſes, according to the leſs or greater number of articles compriſed in their creed. But the preſent deiſts are of two ſorts only, thoſe who believe, and thoſe who diſbelieve in a future ſtate.

If a theiſt be different from a deiſt, it is, that he has not had revelation propoſed to him, and follows therefore the pure light of nature.

Paganiſm is the corruption of natural religion, and is little elſe than the worſhip of idols and falſe gods.—Theſe were either men, as *Jupiter*, *Hercules*, *Bacchus*, *&c.* or fictitious perſons, *Victory*, *Fame*, *Fever*, *&c.* or beaſts, as in Egypt, crocodiles, cats, &c. or finally inanimate things, as onions, fire, water, &c.—Upon the propagation of Chriſtianity Paganiſm gradually declined. *Julian* the apoſtate made an ineffectual attempt to revive it, and it is now degenerated into groſs and diſguſtful idolatry. Such eſpecially was it found to be in the South Sea Iſlands, lately diſcovered by that unfortunate navigator *Captain Cook*.

The term deiſt comes from the Latin word *Deus*, a God; and is applied to the rejecters of revelation, becauſe the exiſtence of a God is the principal article of their belief. The name was firſt aſſumed by a number of gentlemen in France and Italy, who were willing to cover their oppoſition to the chriſtian revelation by a more honourable name than that of atheiſts. *Viret*, a divine of eminence among the firſt reformers, appears to have been the firſt author who expreſsly men-

tions them, for he ſpeaks of ſome perſons at that time who called themſelves by a new name, that of deiſts. Deiſts are alſo often called *Infidels* (from the Latin word *Infidelis*) on account of their want of faith or belief in the Chriſtian religion. *Lord Herbert* of Cherbury, was the firſt deiſt who excited public notice in this country. *Leland*'s view of the deiſtical writers, together with many other valuable treatiſes, afford information concerning their principles, and contain a complete refutation of their objections againſt revealed religion.

Indeed the objections which ſome deiſts have made to revelation, affect not ſo much the religion of Jeſus Chriſt, as laid down in the New Teſtament, as certain abſurd doctrines and ridiculous practices which have been added to it by the weakneſs and wickedneſs of mankind. Reiterated accuſations therefore of unfairneſs have been brought againſt the generality of deiſtical writers, and with this palpable injuſtice, *Bolingbroke*, *Voltaire*, and *Paine*, ſtand particularly charged.

Paine's Age of Reaſon (a few pages againſt atheiſm excepted) is an execrable publication. Even infidels themſelves are aſhamed of it. The rejecters of revelation (before they thoughtleisly caluminate it) would do well to conſider what they are able to give us in its ſtead, better calculated to alleviate the diſtreſſes, and bind up the bleeding heart of humanity.

Dr. *Beattie*, in the eloquent concluſion of his eſſay on the immutability of truth, ſpeaking of ſceptics and deiſts very juſtly remarks; " careſſed by thoſe who call themſelves the great, ingroſſed by the formalities and fopperies of life, intoxicated with vanity, pampered with adulation, diſſipated in the tumult of buſineſs, or amidſt the viciſſitudes of folly, they perhaps have little need and little reliſh for the conſolations of religion. But let them know that in the ſolitary ſcenes of life there is many an honeſt and tender heart pining with incurable anguiſh, pierced with the ſharp pang of diſappointment, bereft of friends, chilled with poverty, racked with diſeaſe, ſcourged by the oppreſſor, whom nothing but truſt in Providence, and the hope of a future retribution could preſerve from the agonies

of

of deſpair. And do they with ſacrilegious hands attempt to violate this laſt refuge of the miſerable, and to rob them of the only comfort that had ſurvived the ravages of misfortune, malice, and tyranny! Did it ever happen that the influence of their tenets diſturbed the tranquility of virtuous retirement, deepened the gloom of human diſtreſs, or aggravated the horrors of the grave? Ye traitors of human kind, ye murderers of the human ſoul, how can ye anſwer for it to your own hearts? Surely every ſpark of your generoſity is extinguiſhed for ever, if this conſideration do not awaken in you the keeneſt remorſe." Some admirable ſtrictures on the nature and prevalence of modern deiſm are contained in the preſent biſhop of London's charge to the clergy for the year 1794.

JUDAISM, is the religious doctrines and rights of the Jews, who are the deſcendants of *Abraham*, a perſon of eminence choſen by God ſoon after the flood, to preſerve the doctrine of the divine unity among the idolatrous nations of the earth. A complete ſyſtem of judaiſm is contained in the five books of *Moſes*, their great law-giver, who was raiſed up to reſcue them from their bondage in Egypt, and to conduct them to the poſſeſſion of *Canaan*, the promiſed land. The Jewiſh economy is ſo much directed to temporal rewards and puniſhments, that it has been queſtioned whether the Jews had any knowledge of a future ſtate. This opinion has been defended with vaſt erudition by *Warburton*, in his divine legation of *Moſes*, but it has been warmly denied by Dr. *Sykes* and other authors of reſpectability. The principal ſects among the Jews were the Phariſees, who placed religion in external ceremony—the Sadducees, who were remarkable for their incredulity, and the Eſſenes, who were diſtinguiſhed by an auſtere ſanctity. Some account of theſe ſects will be found in the laſt volume of *Prideaux*'s connection, in *Harwood*'s introduction to the ſtudy of the New Teſtament, and in *Marſh*'s improved edition of Michaelis, juſt publiſhed. The Phariſees and Sadducees are frequently mentioned in the New Teſtament, and an acquaintance with their principles and practices

ſerves

ſerves to illuſtrate many paſſages in the ſacred hiſtory. At preſent the Jews have two ſects, the Caraites, who admit no rule of religion but the law of *Moſes*, and the Rabiniſts, who add to the law the traditions of the Talmud.

The Talmud is a collection of the doctrines and morality of the Jews. They have two works that bear this name, the firſt is called the Talmud of Jeruſalem; and the other the Talmud of Babylon. The former is ſhorter and more obſcure than that of Babylon, but is of an older date. The talmud compiled at Babylon the Jews prefer to that of Jeruſalem, as it is clearer and more extenſive.—See Talmud.

The diſperſion of the Jews took place upon the deſtruction of Jeruſalem by *Titus*, the Roman emperor, A. D. 70. The expectation of a Meſſiah is the diſtinguiſhing feature of their religious ſyſtem. The word Meſſiah ſignifies one anointed, or inſtalled into an office by unction. The Jews uſed to anoint their kings, high prieſts, and ſometimes prophets, at their entering upon office. Thus *Saul*, *David*, *Solomon*, and *Joaſh*, kings of Judah, received the royal unction. Thus alſo *Aaron* and his ſons received the ſacerdotal, and *Eliſha*, the diſciple of *Elijah*, received the prophetic unction.

Chriſtians believe that Jeſus Chriſt is the Meſſiah, in whom all the Jewiſh prophecies are accompliſhed. On this ſubject Dr. *Prieſtly* lately addreſſed them in ſome ſpirited letters, to which Mr. *David Levi*, a learned author amongſt them, made replies. The Jews, infatuated with the idea of a temporal Meſſiah, who is to ſubdue the world, ſtill wait for his appearance. According to *Buxtorf*, (a profeſſor of Hebrew, and celebrated for rabbinical learning) ſome of the modern rabbins believe that the Meſſiah is already come, but that he will not manifeſt himſelf on account of the ſins of the Jews. Others however have had recourſe to the hypotheſis of two Meſſiahs, who are to ſucceed each other—one in a ſtate of humiliation and ſuffering—the other in a ſtate of glory, magnificence and power. Be it however remembered that in the New Teſtament Jeſus Chriſt aſſures us in the moſt explicit terms—that *he* is the Meſſiah.

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The Samaritan woman ſays to Jeſus, *I know that Meſſiah cometh, which is called Chriſt: when he is come, he will tell us all things. Jeſus ſaith unto her, I that ſpeak to thee am* HE. According to the prediction of Jeſus Chriſt, ſeveral impoſtors would aſſume the title of Meſſiah, and accordingly ſuch perſons have actually appeared. An hiſtory of "*Falſe Meſſiahs*" has been written by a Dutchman. *Barcochab* was the firſt, who appeared in the time of *Adrian*—the ſecond in 1666, was *Sabbethai Levi*, who turned Mahometan—and the laſt was *Robbe Mordecai*, who was talked of in 1682. The moſt remarkable periods in the hiſtory of the Jews are the call of *Abraham*, the giving of the law by *Moſes*, their eſtabliſhment in Canaan under *Joſhua*, the building of the Temple by *Solomon*, the diviſion of the tribes—their captivity in Babylon—their return under *Zerubbabel*, and the deſtruction of their city and temple by the emperor *Titus*. Their books of the old Teſtament are the moſt ancient and authentic records extant. For further information reſpecting judaiſm many publications may be conſulted. See the writings of *Joſephus*, their famous hiſtorian, of which there are ſeveral tranſlations in our language; Dr. *Jennings*'s two volumes of Jewiſh antiquities, and Dr. *Shaw*'s philoſophy of judaiſm.

The CHINESE religion is involved in great myſtery. Father *Amiot*, after the moſt aſſiduous reſearches on the ſubject comes to this concluſion: "The Chineſe (ſays he) are a diſtinct people, who have ſtill preſerved the characteriſtic marks of their firſt origin; a people whoſe primitive doctrine will be found by thoſe who take the trouble of inveſtigating it thoroughly to agree in its eſſential parts with the doctrine of the choſen people, before *Moſes* by the command of God himſelf had conſigned the explanation of it to the ſacred records; a people, in a word, whoſe traditional knowledge, when freed from whatever the ignorance of the ſuperſtition of later ages has added to it, may be traced back from age to age, and from epocha to epocha, without interruption for the ſpace of 4000 years, even to the renewal of the human race by the grandſon of *Noah*." The king, or canonical books of the Chineſe, every where

where inculcate the belief of a Supreme Being, the author and preſerver of all things. Their great philoſopher *Confucius* lived about 500 years before our Saviour's birth, and to this day each town has a palace conſecrated to his memory.

CHRISTIANITY (to which judaiſm was introductory) is the laſt and more perfect diſpenſation of revealed religion with which God hath favored the human race. It was inſtituted by Jeſus Chriſt, *the Son of God*, who made his appearance in Judea near 2000 years ago. He was born at Bethlehem—brought up at Nazareth, and crucified at Jeruſalem. His lineage, birth, life, death, and ſufferings, were minutely predicted by a ſucceſſion of the Jewiſh prophets, and his religion is now ſpread over a conſiderable portion of the globe. The evidences of the Chriſtian religion are comprized under—Hiſtorical teſtimony—Prophecies—Miracles—the internal evidence of its doctrines and precepts—and the rapidity of its firſt propagation among the Jews and the Gentiles.—Though thinking men have in every age differed reſpecting ſome of the doctrines of this religion, yet they are fully agreed in the divinity of its origin, and in the benevolence of its tendency.

The immortal *Locke* alſo obſerves, " Whoever would attain to a true knowledge of the Chriſtian religion in the full and juſt extent of it, let him ſtudy the holy ſcriptures, eſpecially the New Teſtament, wherein are contained the words of eternal life. It has God for its author, ſalvation for its end, and truth without any mixture of error for its matter." *Even Roſſeau*, the famous infidel, confeſſed himſelf ſtruck with the majeſty of the ſcriptures, the purity of the goſpel, and the character of Jeſus Chriſt.

The TRINITARIAN believes the doctrine of a trinity, by which is generally underſtood, that there are three diſtinct perſons in one undivided Godhead, the Father, the Son, and the Holy Ghoſt. The word trinity is not to be found in the Bible, but is a ſcholaſtic term, derived from the Latin word *Trinitas*, denoting a three-

a three-fold unity. The moſt learned writers entertain ſuch various and contradictory ſentiments reſpecting this myſtery, that it is difficult to know to whom the term trinitarian is juſtly applicable. *Waterland*, *Howe*, *Sherlock*, *Pearſon*, *Burnet*, *Beveridge*, *Wallis*, and *Watts*, have each of them ſeparate opinions on this ſubject. Dr. *Prieſtley*, however, thinks trinitarians reducible to two claſſes: thoſe who believe that there is no proper divinity in Chriſt, beſide that of the Father, and the claſs of tritheiſts, who maintain that there are three equal and diſtinct Gods. Nearly allied to this latter claſs, are the athanaſians, a name derived from *Athanaſius*, a father of the Chriſtian church, who lived in the fourth century. The creed, which bears his name in the Common Prayer Book, is not of his compoſition.

The BAXTERIAN ſtrikes into a middle path, between arminianiſm and calviniſm, and thus endeavours to unite both ſchemes. With the calviniſt, he profeſſes to believe that a certain number, determined upon in the divine councils, will be infallibly ſaved; and with the arminian he joins in rejecting the doctrine of reprobation as abſurd and impious; admits that Chriſt, in a certain ſenſe, died for all, and ſuppoſes that ſuch a portion of grace is allotted to every man, as renders it his own fault if he doth not attain to eternal life.—This conciliatory ſyſtem was eſpouſed by the famous nonconformiſt, *Richard Baxter*, who lived in the laſt century, and who was equally celebrated for the acuteneſs of his controverſial talents and the utility of his practical writings. Hence came the term *baxterians*, among whom are generally ranked both *Watts* and *Doddridge*. In the ſcale of religious ſentiment *baxterianiſm* ſeems to be with reſpect to the ſubject of the divine favour, what arianiſm is, with reſpect to the perſon of Chriſt. It appears to have been conſidered by ſome pious perſons as a ſafe middle way, between what they imagined to be two extremes.

The SABELLIAN reduces the three perſons in the trinity to three characters or relations. This has been called

called by ſome a *modal* trinity, and the perſons who hold it *modaliſts*. *Sabellius*, the founder of this ſect, eſpouſed the doctrine in the third century. Of his tenets, the accounts are various. Some ſay he taught that the Father, Son, and Holy Spirit, were one *ſubſiſtence*, and one perſon, with three names; and that in the old Teſtament the deity delivered the law as Father; in the new Teſtament, dwelt among men as the Son; and deſcended on the apoſtles as the Holy Spirit. This opinion gains ground in the principality of Wales. Between the ſyſtem of ſabellianiſm, and what is termed the indwelling ſcheme, there appears to be a great reſemblance, if it be not preciſely the ſame, differently explained. The indwelling ſcheme is chiefly founded on that paſſage in the new Teſtament, where the apoſtle ſpeaking of Chriſt ſays—*In him dwelleth all the fullneſs of the Godhead bodily*. Dr. *Watts*, towards the cloſe of his life, became a Sabellian and wrote ſeveral pieces in defence of it. His ſentiments on the trinity appear to have been that "the Godhead, the deity itſelf, perſonally diſtinguiſhed as the Father, was united to the man Chriſt Jeſus, in conſequence of which union or indwelling of the Godhead he became properly God." Mr. *Palmer*, in his uſeful edition of *Johnſon's life of Watts*, obſerves that Dr. *Watts* conceived this union to have ſubſiſted before the Saviour's appearance in the fleſh, and that the human ſoul of Chriſt exiſted with the Father from before the foundation of the world, on which ground he maintains the real deſcent of Chriſt from heaven to earth, and the whole ſcene of his humiliation, which he thought incompatible with the common opinion concerning him. Dr. *Doddridge* is ſuppoſed to have been of theſe ſentiments, and alſo Mr. *Benjamin Fawcet* of Kidderminſter, who publiſhed a valuable piece entitled, Candid Reflections concerning the doctrine of the trinity.

ARIANS, the followers of *Arius*, a preſbyter of the church of *Alexandria* about the year 315; who maintained that the Son of God was totally and eſſentially diſtinct from the Father: that he was the firſt and nobleſt of theſe beings whom God had created and the inſtrument,

inſtrument, by whom he formed the univerſe. That he was inferior to the Father, both in nature and dignity; and that the Holy Ghoſt was not God, but created by the power of the Son. The Arians owned that the Son was the word, but denied that word to have been eternal. They held that Chriſt had nothing of man in him but the fleſh, to which the *Logos* or word was joined, which was the ſame as the ſoul in us.

The arians were divided into various ſects, of which ancient writers give an account; but their names, may be omitted in this place.

The appellation of *Arian* has been indiſcriminately applied, in more modern times, to all thoſe who conſider Jeſus Chriſt as inferior and ſubordinate to the Father. Mr. *Whiſton* was one of the firſt divines, who revived this controverſy in the beginning of the 18th century, and he was followed by Dr. *Clarke*, who on account of a book which he publiſhed was threatened by the convocation, and combated by argument.

The doctrine of NECESSITY regards the origin of human actions and the ſpecific mode of the divine government. Much controverſy has there been on this abſtruſe ſubject. *Collins*, *Prieſtly*, *Palmer*, *Price*, *Gregory* and *Crombie*, are authors who are diſtinguiſhed in the controverſy. The opponents of neceſſity ſtrenuouſly maintain that it deſtroys all virtue and vice, whilſt its advocates declare it to be the moſt conſiſtent mode of explaining the divine government. The doctrine of materialiſm reſpects the nature of the human ſoul, and the peculiar mode of its exiſtence. All materialiſts deny an intermediate ſtate of conſciouſneſs between death and the reſurrection. *Price* and *Prieſtly* had a friendly correſpondence on this article, and though *Price* was no materialiſt, yet he did not hold with an intermediate ſtate. Thoſe who deny the exiſtence of an intermediate ſtate are often called *ſoul-ſleepers*.

The SOCINIAN takes his name from *Fauſtus Socinus*, who died in Poland 1604. There were two who bore the name *Socinus*, uncle and nephew, and

both diſſeminated the ſame doctrine. The ſocinian aſſerts, that Chriſt had no exiſtence until born of the *Virgin Mary*, and that, being a man like ourſelves, though endowed with a large portion of the divine wiſdom, the only objects of his miſſion were to teach the efficacy of repentance without an atonement, as a medium of the divine favour—to exhibit an example for our imitation; to ſeal his doctrine with his blood; and, in his reſurrection from the dead, to indicate the certainty of our reſurrection at the laſt day.

Between ancient and modern ſocinians, however, a conſiderable difference obtains. The miraculous conception and the worſhip of Chriſt, both allowed by *Socinus*, are rejected by moſt of the modern ſocinians. Dr. *Prieſtly* has had a controverſy on this ſubject with Dr. *Horſley*, the preſent Biſhop of Rocheſter.

On account of the ſocinians maintaining the ſimple humanity of Chriſt, they have ſometimes been called *Humanitarians*.

But the Socinians have appropriated to themſelves the appellation of *Unitarians*, and by this name they are now more generally diſtinguiſhed. Though to this appellation they have no excluſive claim, yet it is ſomewhat more correctly deſcriptive of their religious tenets than that of *ſocinians*, ſince they renounce many of the opinions of ſocinus. The arians, if not the trinitarians, are equally ſtrenuous for the divine unity.

The BROWNISTS, which have been juſt mentioned, were the followers of *Robert Brown*, a clergyman of the church of England, who lived about the year 1600. He inveighed againſt the ceremonies and diſcipline of the church, ſeparated himſelf from her communion, and afterward returned into her boſom.—He appears to have been a perſecuted man, of violent paſſions. He died in Northampton gaol, 1630, after boaſting that he had been committed to thirty-two priſons, in ſome of which, he could not ſee his hand at noon day.

ANABAPTISTS, a name which has been indiſcriminately applied to chriſtians of very different principles

ciples and practices: though many object to the denomination, and hold nothing in common, beſides the opinion *that baptiſm ought always to be performed by immerſion*, and not adminiſtered before the age of diſcretion. The baptiſm appointed by Chriſt, is held by them, to be *nothing ſhort of immerſion, upon a perſonal profeſſion of faith*, of which profeſſion infants are incapable.

Anabaptiſts, in a ſtrict and proper ſenſe, appear to be thoſe, who not only re-baptize when they arrive at an adult age, but perſons who were babtized in their infancy, and alſo as often as any one is excluded from their communion, and again received into the boſom of their church, they baptize him.

ANTITRINITARIANS; thoſe who deny the trinity, and teach that there are not three perſons in the Godhead. Thus the Arians who deny the divinity of the word: and the Macedonians who deny that of the holy ſpirit, are properly Antitrinitarians. Among the moderns, antitrinitarians are particularly underſtood of Socinians, called alſo Unitarians.

CALVINISM; the doctrine and ſentiments of *Calvin* and his followers. The diſtinguiſhing theological tenets of Calviniſm, reſpect the doctrines of predeſtination, or particular election and reprobation—original ſin—particular redemption—irreſiſtible grace—regeneration—juſtification by faith—perſeverance—and the trinity.

Calvin conſidered every church as a ſeparate and independent body, inveſted with the power of legiſlation for itſelf. He propoſed that it ſhould be governed by preſbyteries and ſynods, compoſed of clergy and laity without biſhops, or any clerical ſubordination; and maintained that the province of the civil magiſtrate extended only to its protection and civil accommodation. In France, the Calviniſts were denominated Hugunots. In Germany they are confounded with the Lutherans under the name of proteſtants. Calviniſm ſubſiſts in its greateſt purity in the city of Geneva, where *Calvin* himſelf was the paſtor of a church, and eſtabliſhed his

form of eccleſiaſtical diſcipline. He is ſaid to have poſſeſſed inflexible ſteadineſs, to have had profound learning, and an excellent genius. His morals were exemplary, he was chaſte, ſober, laborious and pious.

Among the refinements of Calviniſm are to be ranked the diſtinctions of the *ſublapſarians* and *ſupralapſarians*. The ſublapſarians aſſert, that God had only permitted the firſt man to fall; whereas the ſupralapſarians maintain, that God had from all eternity decreed the tranſgreſſion of *Adam*, in ſuch manner that our firſt parents could not poſſibly avoid this fatal event.

Calvin, amongſt other productions, publiſhed his Inſtitutes, in which he ſtates and defends the principles of his ſyſtem. It is written in elegant Latin, and dedicated to *Francis* I. king of France.

ARMINIANS; a religious ſect or party, which aroſe in Holland, by a ſeparation from the Calviniſt. They followed the doctrines of *Arminius*, who began to expreſs his doubts of the truth of *Calvin's* doctrine, with regard to predeſtination, &c. The Arminians met with conſiderable oppoſition, they were treated with great ſeverity and even exiled; but in 1625, they were reſtored to their former tranquility. The Arminian ſyſtem has very much prevailed in England, ſince the time of archbiſhop *Laud*, and its votaries in other countries are very numerous. Their diſtinguiſhing tenets may be compriſed in the following five articles.

1. That God, from all eternity, determined to beſtow ſalvation on thoſe who would perſevere unto the end in their faith in Chriſt Jeſus; and to inflict everlaſting puniſhments on thoſe who ſhould continue in their unbelief and diſobedience.

2. That Jeſus Chriſt, by his ſufferings and death, made an atonement for the ſins of all mankind in general, and of every individual in particular.

3. That true faith cannot proceed from the exerciſe of our natural faculties and powers; ſince man, in conſequence of his natural corruption is incapable of any good thing; and that, therefore, it is neceſſary, in order to his ſalvation, that he be regenerated, by the operation of the Holy Ghoſt, which is the gift of God.

4. That

4. That this divine grace begins and perfects every thing that can be called good in man—that good works are not meritorious—and that grace does not force a man to act againſt his inclination, and may be rendered ineffectual by the perverſe will of the impenitent ſinner.

5. That God gives to the truly faithful, who are regenerated, the means of preſerving themſelves in this ſtate: but that the regenerate may loſe their true faith, forfeit their ſtate of grace, and die in their ſins. The preſent ſect of *Methodiſts*, eſtabliſhed by the late Mr. *Weſley*, approach more nearly to theſe principles than any religious body whatever.

METHODISTS is a denomination which has been applied to both papiſts and proteſtants.

In the ſeventeenth century, polemic doctors aroſe in France, &c. in oppoſition to the Hugunots, or Proteſtants; theſe from their manner of defending popery and ſpeaking and writing againſt the proteſtants were termed *Methodiſts*. But what we generally underſtand by the term, is the ſect founded in the year 1729, or thereabout, by Mr. *John Weſley*, in conjunction with one Mr. *Morgan*. Mr. *Charles Weſley* and others afterwards united with them, and in 1735, they were joined by the celebrated Mr. *Whitfield*. Between this period and the year 1741, Mr. *John Weſley* and Mr. *Whitfield*, mutually laboured in different parts of the kingdom, in Scotland, Ireland, and America, to extend and eſtabliſh the cauſe of Methodiſm, but in March, in the ſame year, there was an entire ſeparation between them, Mr. *Weſley* not holding the decrees, which Mr. *Whitfield* and his friends, ſtrenuouſly ſupported. So that ever ſince there have been two ſorts of Methodiſts; thoſe of Mr. *Weſley* who hold general redemption; and thoſe of Mr. *Whitfield* who conſider ſuch errors dangerous, and preach only particular redemption.

Mr. *Whitfield*'s principles nearly approach to Calviniſm, and Mr. *Weſley*'s to Arminianiſm, for each of which ſee under their particular heads.

If there be any doctrines now peculiar to both, they may be theſe: *ſalvation by faith without works*, or *we are all by nature children of wrath, but by grace we are ſaved through faith.*

HUGONOTS; this appellation was given to the French Proteſtants in 1561. The term is, by ſome, ſuppoſed to be derived from a gate in Tours, called Hugon, where they firſt aſſembled. According to others the name is taken from their original proteſt or confeſſion of faith; Huc nos venimus, &c. During the reign of *Charles* IX. and on the 24th Auguſt, 1572, happened the maſſacre of Bartholomew, when 70,000 proteſtants throughout France were butchered, with circumſtances of aggravated cruelty. It begun at Paris in the night of the feſtival of Bartholomew, by ſecret orders from *Charles* IX. at the inſtigation of his mother, the queen dowager *Catherine de Medicis*.

In 1598, *Henry* IV. paſſed the famous edict of Nantz, which ſecured to his old friends the proteſtants, the free exerciſe of their religion. This edict was revoked by *Louis* XIV. their churches were then raſed to the ground; their perſons inſulted by the ſoldiery, and after the loſs of innumerable lives, 50,000 valuable members of ſociety were driven into exile. In Holland they built ſeveral places of worſhip, and had amongſt them ſome diſtinguiſhed preachers. Among others were *Superville*, *Dumont*, *Duboſc*, and the eloquent *Saurin*, five volumes of whoſe ſelect ſermons were tranſlated into our language by the late Mr. *Robinſon* of Cambridge. In one of theſe ſermons *Saurin* makes the following fine apoſtrophe to that tyrant *Louis* XIV. by whom they were driven into exile.—"And thou, dreadful prince, whom I once honoured as my king, and whom I yet reſpect as a ſcourge in the hand of Almighty God, thou ſhalt have a part in my good wiſhes. Theſe provinces, which thou threatenedſt, but which the arm of the Lord protects; this country, which thou filleſt with refugees, but fugitives animated with love; theſe walls, which contain a thouſand martyrs of thy making, but whom religion rendered victorious, all theſe yet reſound benedictions in thy favour. God, grant, that the fatal bandage that hides the truth from thine eyes may fall off! May God forget the rivers of blood with which thou haſt deluged the earth, and which thy reign hath cauſed to be ſhed! May God blot out of his book the injuries which thou haſt done us, and while he rewards the ſufferers, may he

he pardon thoſe who expoſed us to ſuffer! O may God, who hath made thee to us, and to the whole church, a miniſter of his judgments, make thee a diſpenſer of his favours, and an adminiſtrator of his mercy!"

About the time of the revolution, 1688, there were many controverſies between the proteſtant and the popiſh divines. *Tillotſon* and *Burnet*, two clergymen of the church of England, rendered proteſtantiſm great ſervice by their writings, and it is conjectured, were on that account, elevated to the bench by king *William* of immortal memory.

EPISCOPALIANS, in the modern acceptation of the term, belong more eſpecially to the church of England, and derive this title from *epiſcopus*, the Latin word for biſhop. They inſiſt on the divine origin of their biſhop, and other church officers, and on the alliance between church and ſtate. Reſpecting theſe ſubjects, however, *Warburton* and *Hoadley*, together with others of the learned amongſt them, have different opinions, as they alſo have on their thirty-nine articles, which were eſtabliſhed in the reign of queen *Elizabeth*. They are to be found in moſt common-prayer books; and the Epiſcopal church in America has reduced their number to twenty. By ſome theſe articles are made to ſpeak the language of Calviniſm, and by others have been interpreted in favour of Arminianiſm. The doctrines and diſcipline of the church of England are nearly connected with the reformation of *Luther* in Germany, and alſo with the ſtate of eccleſiaſtical affairs for a conſiderable time before that reformation commenced.

Euſebius poſitively aſſerts that chriſtianity was firſt introduced in South Britain, by the apoſtles and their diſciples, and it is ſuppoſed that the apoſtle *Paul* viſited this country, whoſe zeal, diligence and fortitude, were abundant. It is alſo ſaid that numbers of perſons profeſſed the chriſtian faith here about the year 150, and according to *Uſher*, there was in the year 182, a ſchool of learning, to provide the Britiſh churches with proper teachers. *John Wickliff*, educated at Oxford in the

the reign of *Edward* III. was the firſt perſon who publicly queſtioned and boldly refuted the doctrines of popery. He left behind him many followers, who were called *Wickliffites* and *Lollards*, the latter being a term of reproach, taken from the Flemiſh tongue. In the council of Conſtance, 1415, the memory and opinions of *Wickliff*, who died peaceably at Lutterworth, 1387, were condemned, and ſoon after his bones were dug up and burnt. This impotent rage of his enemies ſerved only to promote the cauſe of reform which *Wickliff* had eſpouſed. It is with a view to this ſubſequent extenſion of his doctrine that the judicious *Rapin* obſerves, "His aſhes were thrown into the brook which runs through the town of Lutterworth, the brook conveyed the aſhes to the Severn, and the Severn to the ſea."

The church of England broke off from the Romiſh church in the time of *Henry* VIII, when, as has been already related, *Luther* began the reformation in Germany. In earlier life, and during the earlier part of his reign, *Henry* was a bigotted papiſt, burnt *William Tyndal*, who made one of the firſt and beſt Engliſh tranſlations of the new teſtament, and wrote fiercely in defence of the ſeven ſacraments againſt *Luther*, for which the pope honoured him with the title of the Defender of the Faith. This title is retained by the kings of England even to the preſent day, though they are the avowed enemies of thoſe opinions, by contending for which he obtained that honourable diſtinction. *Henry* falling out with the pope, took the government of eccleſiaſtical affairs into his own hands, and having reformed many enormous abuſes, entitled himſelf ſupreme head of the church. The church of England is governed by the king, who is the ſupreme head; by two archbiſhops, and by twenty-four biſhops. The benefices of the biſhop, were converted by *William* the Conqueror into temporal baronies, ſo that every prelate has a ſeat and vote in the houſe of peers. Dr. *Hoadley*, however, in a ſermon, preached from this text, *My kingdom is not of this world*, inſiſted that the clergy had no pretenſions to temporal juriſdictions, which gave riſe to various publications, termed by way of eminence

nence the Bangorian Controverſy, for *Hoadley* was then biſhop of Bangor. There is a biſhop of Sodor and Man, who has no ſeat in the houſe of peers; and a late prelate of this ſee was the amiable and learned Dr. *Wilſon*. Since the death of the pedantic and intolerant archbiſhop *Laud*, men of moderate principles had been raiſed to the ſee of Canterbury, and this hath tended not a little to the tranquility of church and ſtate. The eſtabliſhed church of Ireland is the ſame as the church of England, and is governed by four archbiſhops and eighteen biſhops.

Several attempts have been made to amend the articles, the liturgy, and ſome things which related to the internal government of the church of England. Dr. *Watſon*, the preſent biſhop of Landaff, hath more lately written a letter to the archbiſhop of Canterbury, in which he argues for the propriety of a more equal diſtribution of ſalary among the different orders of the clergy. But this plan, projected by the worthy prelate, has been ſuffered to ſink into oblivion. The church of England has produced a ſucceſſion of eminent men. Among its ornaments are to be reckoned *Uſher, Hall, Taylor, Stillingfleet, Cudworth, Wilkins, Tillotſon, Cumberland, Barrow, Burnet, Pearſon, Hammond, Whitby, Clark, Hoadley, Jortin, Secker, Horne, Lowth, and Warburton.*

In Scotland, and other parts, ſince the revolution, there exiſted a ſpecies of Epiſcopalians called *Nonjurors*, becauſe being ſtrongly attached to the *Stuarts*, who were then driven from the throne, they refuſed to take the oath of allegiance to the Brunſwick family. But on the deceaſe of the Pretender, whom they ſtiled prince *Charles*, and who died at Rome, in 1788, they complied with the requiſition of government, and now the diſtinction is aboliſhed.

Diſſenters from the church of England made their firſt appearance in queen *Elizabeth's* time, when on account of the extraordinary purity which they propoſed in religious worſhip and conduct, they were reproached with the name of Puritans. They were greatly increaſed by the act of uniformity, which took place on Bartholomew-day, 1662, in the reign of *Charles*

Charles II. By this act 2000 conſcientious miniſters were obliged to quit the eſtabliſhed church, whence they were called *Non-conformiſts*. An inſtructive and entertaining account of their lives, literature, and piety, is to be found in *Palmer*'s Non-conformiſts Memorial. Their deſcendants are now known by the name of proteſtant diſſenters, and rank under the three reſpectable denominations of preſbyterians, independents, and baptiſts.

The principles on which the diſſenters ſeparate from the church of England, are the ſame with thoſe on which ſhe ſeparates herſelf from the church of Rome. They may ſummarily comprehended in theſe three; 1. The right of private judgment. 2. Liberty of Conſcience, and 3. The perfection of ſcripture as a chriſtian's only rule of faith and practice.

The *Teſt Act* excludes diſſenters from filling public offices, except they take the ſacrament at the eſtabliſhed church, which ſome think cannot be conſiſtently done by any conſcientious diſſenter. Hence loud complaints have been raiſed reſpecting this excluſion, ſince, as members of the civil community, they claim an equal title to all the common privileges of that community. The Teſt Act was originally levelled againſt the Roman Catholics. The diſſenters have made ſeveral unſucceſsful applications for its repeal. The queſtion was warmly agitated in the Houſe of Commons, and on each ſide numerous publications iſſued from the preſs. The chief argument urged for the continuance of the Teſt Act is the ſafety of the eſtabliſhed church. The principal arguments alleged for its repeal are, that it is a proſtitution of the Lord's ſupper, and that to withold civil rights on account of religious opinions, is a ſpecies of perſecution.

The diſſenters, as a body, have not been unfruitful of great and learned men. Among their ornaments are to be ranked, *Baxter*, *Bates*, *Howe*, *Owen*, *Williams*, *Neal*, *Henry*, *Stennett*, *Evans*, *Gale*, *Foſter*, *Leland*, *Groveſnor*, *Watts*, *Lardner*, *Acternethy*, *Doddridge*, *Grove*, *Chandler*, *Gill*, *Orton*, *Furneaux*, *Farmer*, *Towgood*, *Robinſon and Price*.

The

The members of the kirk of Scotland, are ſtrictly ſpeaking, the only preſbyterians in Great Britain.—Their mode of eccleſiaſtical government was brought thither from Geneva by *John Knox*, the celebrated Scotch reformer, and who has been ſtiled the apoſtle of Scotland, for the ſame reaſon that *Luther* was called the apoſtle of Germany. Contrary to the Epiſcopalians, the Preſbyterians maintain that the church ſhould be governed by preſbyteries, ſynods, and general aſſemblies. The title preſbyterian comes from the Greek, ſignifying ſenior or elder. In the kirk of Scotland there are 15 ſynods and 69 preſbyteries. Their doctrine is Calviniſtic, and their general aſſembly is held annually in the month of May at Edinburgh.—Dreadful ſcenes took place in Scotland previous to the final eſtabliſhment of preſbyterianiſm in its preſent form, at the revolution; and its confirmation in 1706, by the act of union between the two kingdoms. During the commonwealth, preſbyterianiſm was the eſtabliſhed religion, but on the reſtoration, epiſcopacy was introduced in its room. So averſe, however, were the Scotch to the Epiſcopalians, and ſo harſh were the meaſures of the Epiſcopalian party, that the whole country was thrown into confuſion. *Leighton*, the moſt pious and moderate prelate amongſt them, diſguſted at the proceedings of his brethren, reſigned his biſhopric, and told the king, "He would not have a hand in ſuch oppreſſive proceedings, were he ſure to plant the chriſtian religion in an infidel country by them; much leſs when it tended only to alter the form of church government." On the other hand, *Sharp*, archbiſhop of St. Andrew's, adopted violent meaſures, which terminated in his death.

It was in theſe troubled times that the preſbyterians drew up their famous ſolemn league and covenant, whereby they bound themſelves to effect the extirpation of epiſcopacy. The Scotch church, however, is now conſiderably improved in ſentiment and liberality, and ſome of their clergy ſtand foremoſt in ſeveral departments of literature. *Robertſon*, *Henry*, *Leechman*, *Blacklock*, and *Gerard*, all recently deceaſed, are among its principal ornaments. In a ſelection of ſermons,

mons, entitled the Scotch Preacher, will be found a pleaſing ſpecimen of the pulpit compoſitions of the Scotch clergy, delivered on particular occaſions in the courſe of the preſent century.

Diſſenters from the kirk or church of Scotland, call themſelves *Seceders*, for as the term diſſenter comes from the Latin word *diſſentio*, to differ, ſo the appellation ſeceder is derived from another Latin word *ſecedo*, to ſeparate or withdraw from any body of men with whom we may have been united. The ſeceders are rigid Calviniſts, auſtere in their manners, and ſevere in their diſcipline. Through a difference as to civil matters they are broken down into burghers and antiburghers. Of theſe two claſſes the latter are the moſt confined in their ſentiments, and aſſociate therefore, the leaſt with any other body of chriſtians. The ſeceders originated under *Ralph* and *Ebenezer Erſkine*, about the year 1730. There is alſo a ſpecies of diſſenters in Scotland, called the Relief, whoſe only difference from the Scotch eſtabliſhed church is the chooſing their own paſtors. It is worthy of obſervation, that the Rev. *George Whitfield*, in one of his viſits to Scotland, was ſolemnly anathematized by the Seceders, becauſe he refuſed to confine his itinerant labours wholly to them.

But the appellation preſbyterian, is in England appropriated to a large and reſpectable denomination of diſſenters, who have not any attachment to the Scotch mode of church government, any more than to epiſcopacy among us, and, therefore, to this body of chriſtians the term preſbyterian, in its original ſenſe, is very improperly applied. How this miſapplication came to paſs cannot be eaſily determined, but it has occaſioned many wrong notions, and ſhould therefore be rectified. Engliſh preſbyterians as they are called, adopt the ſame mode of church government with the independents, which is the next ſect to be mentioned. Their difference from the independents is, that they are leſs attached to Calviniſm, and conſequently admit a greater latitude of religious ſentiment.

The INDEPENDENTS or *Congregationiſts*, deny not only the ſubordination of the clergy, but alſo all dependency

pendency on other aſſemblies. Every congregation, ſay they, has in itſelf what is neceſſary for its own government, and is not ſubject to other churches, or to their deputies. Thus this independency of one church with reſpect to another, has given riſe to the appellation independents; though this mode of church gevernment is adopted by the diſſenters in general. The independents have been improperly confounded with the *Browniſts*, for though they have originally ſprung from them, they excel them in the moderation of their ſentiments, and in the order of their diſcipline. The firſt independent or congregational church in England, was eſtabliſhed by Mr. *Jacob*, in the year 1616; though a Mr. *Robinſon* appears to have been the founder of this ſect.

The FIFTH MONARCHY MEN were a ſet of enthuſiaſts in the time of *Cromwell*, who expected the *ſudden* appearance of Chriſt to eſtabliſh on earth a new *monarchy*, or kingdom. In conſequence of this illuſion, ſome of them aimed at the ſubverſion of all human governments. In ancient hiſtory we read of four great monarchies, the Aſſyrian, the Perſian, the Grecian, and the Roman, and theſe men believing that this ſpiritual kingdom of Chriſt was to be the *fifth*, came to bear the name by which they are diſtinguiſhed.

The MUGGLETONIANS were the followers of *Ludovich Muggleton*, a journeyman taylor, who, with his companion *Reeves*, (a perſon of equal obſcurity) ſet up for great *prophets* in the turbulent times of *Cromwell*. They pretended to abſolve or condemn whom they pleaſed, and gave out that they were the two laſt witneſſes ſpoken of in the Revelations, who were to appear previous to the final deſtruction of the world.

The QUAKERS appeared in England about the year 1650. Their origin will be beſt given in their own words; "The beginning of the ſeventeenth century is known to have been a time of great diſſention in England, reſpecting religion; many pious perſons having been diſſatisfied with the ſettlement of the church of England in the reign of queen *Elizabeth*. Various

ſocieties of Diſſenters had accordingly ariſen; ſome of whom evinced their ſincerity by grievous ſufferings under the intolerance of thoſe who governed church-affairs. But theſe ſocieties, notwithſtanding their honeſt zeal, ſeemed to have ſtopped ſhort in their progreſs towards a complete reformation, and, degenerating into formality, to have loſt their moſt enlightened members, and ſtill to lament the want of ſomething more inſtructive, and conſolatory to the ſoul, than the moſt rigorous of their ordinances had ever produced. Thus diſſatisfied and diſconſolate, they were ready to follow any teacher, who ſeemed to be able to direct them to that light of peace of which they felt the need. Many in ſucceſſion engaged their attention; until finding the inſufficiency of them all, they withdrew from the communion of every viſible church, and dwelt retired, and attentive to the inward ſtate of their own minds.

George Fox was one of the firſt among them who was impriſoned. He was confined at Nottingham, in the year 1649, for having publicly oppoſed a preacher who had aſſerted, that the more ſure word of prophecy, mentioned 2 Pet. i. 19. was the ſcripture; *George Fox* declaring that it was the Holy Spirit; and in the following year, being brought before two juſtices in Derbyſhire, one of them ſcoffing at him for having bidden him, and thoſe about him tremble at the word of the Lord, occaſioned the imputation of *Quakers*, an appellation which ſoon became and hath remained the moſt uſual denomination, but they themſelves adopted, and have tranſmitted to us, the endearing appellation of *Friends*.

It is difficult to give a ſpecific ſtatement of their tenets, but they may be found in a well-written Apology by *Robert Barclay*, a learned Quaker, who died in Scotland, 1690. *George Fox*, the founder of this ſect, was born in 1624. He exhibited few articles of faith, and inſiſted moſtly on morality, mutual charity, and the love of God. The religion and worſhip he recommended was ſimple and without ceremonies. To wait in profound ſilence for the influence of the Spirit, was one of the chief points he inculcated.

The Quakers have places of worſhip, where they regularly

regularly aſſemble on the ſabbath, though ſometimes without vocal prayer, or any religious or practical exhortation. They reject water baptiſm and the Lord's ſupper—have no diſtinct order of miniſters—and are firm advocates for the Arminian ſyſtem of doctrine.

Their internal government is much admired; their own poor ſupported without parochial aid, and their induſtry and ſobriety are deſerving of imitation. They alſo reprobate the deſtructive practice of war, the infamous traffic of ſlaves, and profeſs their abhorrence of religious perſecution. Refuſing to pay tithes, they ſuffer the loſs of their goods and of their liberty, rather than comply with the demand, and their loſſes are emphatically termed by them, ſufferings. Many have endured long impriſonments on that account; and for refuſing to pay tithes there are now or were lately ſeven perſons in York caſtle. As the Quakers cannot be made to take an oath in a court of juſtice, their affirmation is permitted in all civil, but not in criminal caſes. With regard to the reſurrection of the body, and the doctrine of future rewards and puniſhments, and other capital points of chriſtianity, they have not yet explained themſelves authentically. Indeed, there ſeems to be a much greater uniformity in their dreſs, than in their opinions, though it is probable that the generality of them adhere to the fundamental doctrines of the goſpel. There are ſeven yearly meetings among them, viz. 1. London, to which come repreſentatives from Ireland; 2. New England; 3. New York; 4. Pennſylvania and New Jerſey; 5. Maryland; 6. Virginia; 7. The Carolinas and Georgia. The form and colour of their clothes, together with their peculiar modes of ſalutation, have been thought to ſavour of affectation, though they certainly exhibit a ſtriking contraſt to the gaudy frippery and artificial courteſy of modern times. *Voltaire*, in his letters on the Engliſh nation, has ſome curious remarks on the Quakers; but in certain particulars they deem themſelves calumniated by that ſatirical writer. At Ackworth they have a reſpectable ſchool to which Dr. *Fothergill* left legacies, and where about two hundred boys, and one hundred and forty girls are educated. Towards the cloſe of the laſt cen-

tury, the reſpectable *William Penn*, who founded Pennſylvania, introduced and eſtabliſhed a large and flouriſhing colony of them in America. See a full and impartial account of the Quakers, in Dr. *Rees*'s improved edition of *Chambers*'s Encyclopædia.

The ANTINOMIAN derives his name from two Greek words, *anti*, againſt, and *nomos*, a law; his favourite tenet being, that *the law is not a rule of life to believers*. It is not eaſy to aſcertain what he means by this poſition. But he ſeems to carry the doctrine of the imputed righteouſneſs of Chriſt, and of ſalvation by faith without works, to ſuch lengths as to injure, if not wholly deſtroy the very obligation to moral obedience. Antinomianiſm may be traced to the period of the reformation, and its founder was *John Agricola*, originally a diſciple of *Luther*. The papiſts, in their diſputes with the proteſtants of that day, carried the merits of good works to an extravagant length, and this induced ſome of their opponents to run into the oppoſite extremes. The late Rev. Mr. *Fletcher*, Vicar of Madeley, in Shropſhire, publiſhed Four Checks to Antinomianiſm, which have been much read and greatly admired. The term Antinomian has been frequently fixed on perſons by way of reproach, and therefore many who have been branded with this name, have repelled the charge. But Dr. *Criſp*, in his writings, and a few other divines of a ſimilar caſt, ſeem to defend this ſyſtem of doctrine.

The PAPISTS are ſo denominated from their leading tenet—the infallibility and ſupremacy of the pope, (in the Latin, *papa*, ſignifying Father) which they ſtrenuouſly main. By the *infallibility* of the pope is underſtood, that the pope cannot err in eccleſiaſtical matters, and by his *ſupremacy* is meant his authority over all the churches, and ſometimes over all the princes of the earth. This enormous power has been for ſome time diminiſhing, and the Roman catholics at preſent are much divided on the ſubject. Some allow the pope's infallibility and ſupremacy in their full extent, others acknowledge them in part, and a third wholly reject them.

The

The Greek or Ruſſian Church, which now ſpreads itſelf over the eaſtern parts of Europe, is very ancient, and bears a conſiderable reſemblance to the church of Rome. Denying, however, the infallibility and ſupremacy of the pope, they are in communion with the patriarch of Conſtantinople. Amongſt other articles of beliefs they are diſtinguiſhed for theſe three: 1. The rejection of images: 2. The doctrine of conſubſtantiation, or the union of the body of Chriſt with the ſacramental element: 3. The adminiſtration of baptiſm, by immerſing the whole body in water.

The Ruſſian, or Greek church, equals the Latin church in ceremonies and ſuperſtitious cuſtoms; ſome of which are thus deſcribed in *Chantreau's* Travels into Ruſſia, juſt publiſhed.

The diſcipline of their church directs, that when once a prieſt is at the altar, he muſt not remove from it during the time he ought to ſtand there, whatever may happen him. For inſtance: we are told that the prelate *Gabriel*, at preſent metropolitan of Novogorod, and archimidate to St. *Alexander Neuſki*, being one day engaged in ſaying maſs at St. Peterſburgh, the houſe contiguous to the church took fire, and the flames reaching the ſteeple, *Gabriel* was warned of the danger he was in, and yet he ſtirred not, even although he was told a ſecond time, that the bells would not be long in bruiſing him to atoms. As the cries of the multitude, conjuring him to remove from certain death, made no impreſſion on him, one of his relations leaped towards the altar, and tore him from it. Scarcely was he twenty paces from it, when the ſteeple fell in with a great craſh upon the ſanctuary.

Under the appellation of PROTESTANTS, we include all who diſſent from popery, in whatever country they reſide, or into whatever ſects they have ſince been diſtributed. Abroad they are divided into two ſorts, the *Lutherans*, who adhere to *Luther's* tenets, and the *reformed*, who follow the diſcipline of Geneva. They were called proteſtants, becauſe in 1529, they *proteſted* againſt a decree of the emperor *Charles* V. and declared, that they appealed to a general council.

At preſent, this vaſt claſs comprehends thoſe whom papiſts uſed contemptuouſly to ſtile *hugonots* in France; the *refugees* in Holland, who fled thither upon the revocation of the edict of Nantz, 1784; the *preſbyterians*, in Scotland; the *epiſcopalians* and *nonconformiſts* in England; together with a numerous body of Chriſtians in America.

The MORAVIANS are ſuppoſed to have ariſen under *Nicholas Lewis*, Count of Zinzendorf, a German nobleman, who died 1760. They were alſo called *Hernhuters*, from Hernhuth, the name of the village where they were firſt ſettled. The followers of Count Zinzendorf are called Moravians, becauſe the firſt converts to this ſyſtem were ſome Moravian families. The ſociety themſelves however aſſert that they are deſcended from the old Moravian and Bohemian brethren, who exiſted as a diſtinct ſect ſixty years prior to the reformation. They alſo ſtile themſelves the united brethren; and, in general, profeſs to adhere to the Augſburb confeſſion of faith. When the firſt reformers were aſſembled at Augſburgh in Germany, the Proteſtant princes employed *Melancthon*, a divine of great learning and moderation, to draw up a confeſſion of their faith, expreſſed in terms as little offenſive to the Roman catholics as a regard for truth would permit. And this creed, from the place where it was preſented, is called the confeſſion of Augſburgh. It is not eaſy to unravel the leading tenets of the moravians. Opinions and practices have been attributed to them of an exceptionable nature, which the more ſenſible of them totally diſavow. They direct their worſhip to Jeſus Chriſt; are much attached to inſtrumental as well as vocal muſic in their religious ſervices; and diſcover a great predilection for forming themſelves into claſſes, according to ſex, age, and character. Their founder not only diſcovered his zeal, in travelling in perſon over Europe, but has taken ſpecial care to ſend miſſionaries into almoſt every part of the known world. They revive their devotion by celebrating agapæ, or love feaſts, and the caſting of lots is uſed amongſt them to know the will of the Lord. The ſole right of contracting

tracting marriage lies with the elders, In Mr. *La Tobe's* edition of Spangenburgh's expoſition of Chriſtian doctrine, their principles are detailed to a conſiderable length. There is a large community of them at a village near Leeds, which excites the curioſity of the traveller; and they have places of worſhip in various parts of the kingdom. Mr. *Rimius* publiſhed his Candid Narrative of his people, and *Biſhop Lavington* (who wrote alſo againſt the Methodiſts) replied in 1775, in his Moravians compared and detected.

The UNIVERSALISTS, properly ſo called, are thoſe who believe, that as Chriſt died for all, ſo before he ſhall have delivered up his mediatorial kingdom to the Father, *all* ſhall be brought to a participation of the benefits of his death in their reſtoration to holineſs and happineſs. Their deſign ſeems to be to reconcile the tenets of Calviniſm and Arminianiſm, by uniting the leading doctrines of both, as found in the ſcriptures, from which union they think the ſentiment of univerſal reſtoration naturally flows. They teach that the righteous ſhall have part in the firſt reſurrection, ſhall be bleſſed and happy with Chriſt in his millennial kingdom, that over them the ſecond death ſhall have no power; that the wicked will receive a puniſhment apportioned to their crimes, that puniſhment itſelf is a mediatorial work, and founded upon mercy, conſequently that it is a mean of humbling, ſubduing, and finally reconciling the ſinner to God.

They add, that the words rendered *everlaſting, eternal, for ever, &c.* in the ſcriptures, are frequently uſed to expreſs the duration of things that have ended, and muſt end, as well as to expreſs a never ending duration. They contend therefore that the ſubject with which the words are connected muſt determine the ſenſe of them, and as there is nothing in the nature of future puniſhment which can be rendered as a reaſon why it ſhould be endleſs, they infer that the above words ought always to be taken in a limited ſenſe when connected with the infliction of miſery.

They ſuppoſe this doctrine to be moſt conſonant to the perfections of the Deity, moſt worthy of the character

racter of Chriſt, as the Mediator, and the ſcriptures (ſay they) cannot be made conſiſtent with themſelves upon any other plan. They teach their followers that ardent love to God, and peace, meekneſs, candor, and univerſal love to men, are the natural reſult of theſe views.

This doctrine is not new. *Origen*, a Chriſtian father, who lived in the third century, wrote in favour of it, and the German Baptiſts, many of them, even before the reformation, propagated it.

The SABBATARIANS are a body of Chriſtians who keep the ſeventh day the Sabbath, and are to be found principally, if not wholly, among the Baptiſts. The common reaſons why Chriſtians obſerve the firſt day of the week as the ſabbath are, that on this day Chriſt roſe from the dead; that the apoſtles aſſembled, preached, and adminiſtered the Lord's Supper, and it has been kept by the church for ſeveral ages, if not from the time when Chriſtianity was originally promulgated. The Sabbatarians, however, think theſe reaſons unſatisfactory, and aſſert that the change of the Sabbath, from the ſeventh to the firſt day of the week, was effected by *Conſtantine*, upon his converſion to the Chriſtian religion. The three following propoſitions contain a ſummary of their principles as to this article of the Sabbath, by which they ſtand diſtinguiſhed. 1ſt. That God hath required the obſervation of the ſeventh, or laſt day of every week, to be obſerved by mankind univerſally for the weekly Sabbath. 2dly. That this command of God is perpetually binding on man, till time ſhall be no more: and 3dly. That the ſacred reſt of the ſeventh day Sabbath, is not (by divine authority) changed from the ſeventh and laſt to the firſt day of the week, or that the ſcripture doth no where require the obſervation of any other day of the week for the weekly Sabbath, but the ſeventh day only. There are two congregations of the Sabbatarians in London, one among the general baptiſts meeting in Mill-yard, the other among the particular baptiſts meeting in Cripplegate. There are alſo a few to be found in the different parts of the kingdom. This tenet has given riſe to various

rious controverſies, and writers of conſiderable ability have appeared on both ſides of the queſtion.

The *Dunkers* and *Shakers*, two ſects peculiar to America, deſerve a brief notice.

The DUNKERS, or *Tunkers*, aroſe about 1724, and formed themſelves into a kind of commonwealth, moſtly in Penſylvania. They baptize by immerſion, dreſs like the dominican friars, never ſhave head or beard, have different apartments for the ſexes, live chiefly on roots and vegetables, except at their love-feaſts, when they eat only mutton. It is ſaid that no bed is allowed them, but in caſe of ſickneſs, for in their ſeparate cells they have a bench to lie upon, and a block of wood for their pillow. Their principal tenet is the mortification of the body, and they deny the eternity of future puniſhment. They are commonly called the *harmleſs* Dunkers.

The SHAKERS, inſtituted in 1774, are the followers of one *Anna Leeſe*, whom they ſtile the elect Lady, and the Mother of all the elect. They ſay ſhe is the woman mentioned in the twelfth chapter of the Revelations, can ſpeak 72 tongues, and converſes with the dead. Their enthuſiaſm is vented in jumping, dancing, and violent exertions of the body, which bringing on *ſhaking*, they are termed ſhakers. This dancing, they ſay, denotes their victory over ſin. Their moſt favourite exercile is turning round for an hour or two, which, in their opinion, ſhews the great power of God. The Shakers, with reſpect to jumping, reſemble ſome of the followers of Lady Huntingdon, in Wales, who uſed in their public meetings to adopt this frantic exerciſe, and who were there known by the name of *jumpers*.

The MYSTICS are thoſe who profeſs a pure and ſublime devotion, with a diſintereſted love of God, free from ſelfiſh conſiderations. Paſſive contemplation is the ſtate of perfection to which they aſpire. Of this ſect there have been many ſingular characters, eſpecially Madam *Bourignon*, a French lady, who made a great noiſe

noiſe in the religious world. *Fenélon*, the amiable archbiſhop of Cambray, favoured the ſentiments of this female devotee, for which he was ſeverely reprimanded by the pope. The myſtics ſuppoſe, that certain paſſages of ſcripture have three myſtical ſenſes. Thus, according to them, the word *Jeruſalem*, which is the name of the capital of Judea, ſignifies allegorically, the church militant, morally a believer, and anagogically heaven. That paſſage alſo in Geneſis, Let there be light, and there was light, which is, according to the letter, corporeal light, ſignifies allegorically the Meſſiah, morally grace, and anagogically, or myſteriouſly, beatitude, or the light of glory. Other inſtances equally fanciful might be adduced, but ſufficient has been brought forward to give the reader an inſight into the nature and tendency of myſticiſm. Much of this myſteriouſneſs belongs to a great many religious ſyſtems prevalent in the religious world; and ſome perſons imagine it inſeparably connected with divine truth.

The MILLENARIANS are thoſe who believe that Chriſt will reign perſonally on earth for a thouſand years, and their name, taken from the Latin, has a direct alluſion to the duration of this ſpiritual empire. "The doctrine of a millenium, or a future paradiſaical ſtate of the earth, (ſays a monthly reviewer) is not of Chriſtian, but of Jewiſh origin. The tradition is attributed to *Elijah*, which fixes the duration of the world, in its preſent imperfect condition, to 6000 years, and announces the approach of a Sabbath of a thouſand years of univerſal peace and plenty, to be uſhered in by the glorious advent of the Meſſiah. This idea may be traced in the epiſtle of *Barnabas*, and in the opinions of *Papias*, who knew of no written teſtimony in its behalf. It was adopted by the author of the Revelations, by *Juſtin Martyr*, by *Iræneus*, and by a long ſucceſſion of the fathers. As the theory is animating and conſolatory, and when diveſted of cabaliſtic numbers, and allegorical decorations, probable even in the eye of philoſophy, it will no doubt always retain a number of adherents. Mr. *Halhed* is rather

too

too impatient for this pleaſing revolution, and laboured to inculcate a belief, that on the 19th day of November, 1795, at ſun-riſe, would begin at Jeruſalem the mighty change. In order to ſupport his hypotheſis, he maintained that *Richard Brothers* truly eſtimated the age of the world at 5913 *ſolar* years, and that it is to endure only 6000 *divine* years, which, like thoſe of the Greeks, conſiſt of 360 days only, but admit of no emboliſm, or inſertion of time. In this notion he is probably not ſolitary, as may be ſeen by conſulting the Encyclopædia Britannica."

To this account of the *Millenium*, taken from the Monthly Review, ſhall be added that of Dr. *Prieſtley*, given in his Inſtitutes of Natural and revealed Religion. "Some have ſuppoſed, that Chriſt himſelf will reign in perſon upon earth, and that the martyrs will actually riſe from the dead, and live with him. But, conſidering the figurative language of prophecy, it is more probable that the revival of the *cauſe* for which they ſuffered, is in reality the thing denoted by it. Beſides, it is contrary to the clear ſenſe of many paſſages of ſcripture, that any perſons, however diſtinguiſhed by their virtues or ſufferings, ſhould receive their reward before the day of judgment, after the general reſurrection. Dr. *Whitby* has alſo advanced other arguments againſt the literal interpretation of the millenium, which was adopted by ſome of the ancients, and, with ſome variations, hath been patronized by ſeveral modern divines, eſpecially Mr. *Joſeph Mede*, and Biſhop *Newton*."

The SWEDENBORGIANS are the followers of *Emanuel Swedenborg*, a Swediſh nobleman, who died in London, 1772. He profeſſed himſelf to be the founder (under the Lord) of the *New Jeruſalem Church*, alluding to the New Jeruſalem, ſpoken of in the Book of the Revelation of St John. His tenets although peculiarly diſtinct from every other ſyſtem of divinity in Chriſtendom, are nevertheleſs profeſſed to be drawn from the Holy Scriptures, and ſupported by numberleſs quotations from them. He aſſerts that in the year 1743, the Lord manifeſted himſelf to him in a perſonal appearance; and at the ſame time opened his ſpiri-

tual

tual eyes, ſo that he was enabled conſtantly to ſee and converſe with ſpirits and angels. From that time he began to print and publiſh various wonderful things, which he ſays, were revealed to him, relating to heaven and hell, the ſtate of man after death, the worſhip of God, the ſpiritual ſenſe of the ſcriptures, the various earths in the univerſe, and their inhabitants, with many other extraordinary particulars, the knowledge of which was, perhaps, never pretended to by any other writer before, or ſince his time. He denies a Trinity of *perſons* in the Godhead, but contends for a divine Trinity in the ſingle perſon of Jeſus Chriſt alone, conſiſting of Father, Son, and Holy Spirit; juſt like the human Trinity in every individual man, of ſoul, body, and proceeding operation: and he aſſerts, that as the latter Trinity conſtitutes one man, ſo the former Trinity conſtitutes one Jehovah God, who is at once the Creator, Redeemer, and Regenerator. On this and other ſubjects, Dr. *Prieſtley* addreſſed letters to the members of the New Jeruſalem Church, to which ſeveral replies were made, and particularly one by Mr. *R. Hindmarſh*, a printer. Baron *Swedenborg* further maintains, that the ſacred ſcripture contains three diſtinct ſenſes, called *celeſtial*, *ſpiritual*, and *natural*, which are united by correſpondences; and that in each ſenſe it is divine truth, accommodated reſpectively to the angels of the three heavens, and alſo to men on earth. This ſcience of correſpondences (it is ſaid) has been loſt for ſome thouſands of years; viz. ever ſince the time of Job, but is now revived by *Emanuel Swedenborg*, who uſes it as a key to the ſpiritual or internal ſenſe of the ſacred ſcripture, every page of which, he ſays, is written by correſpondences, that is by ſuch things in the natural world, as correſpond to and ſignify things in the ſpiritual world. He denies the atonement, or vicarious ſacrifice, together with the doctrines of predeſtination, unconditional election, juſtification by faith alone, the reſurrection of the material body, &c. and in oppoſition thereto maintains that man is poſſeſſed of free-will in ſpiritual things; that ſalvation is not attainable without repentance, that is, abſtaining from evils, becauſe they are ſins againſt God, and living a life of

thoſe

charity and faith, according to the commandments; that man immediately on his deceaſe, riſes again in a ſpiritual body, which was incloſed in his material body, and that in this ſpiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his paſt life. It is further maintained by Baron *Swedenborg* and his followers, that all thoſe paſſages in the holy ſcripture, generally ſuppoſed to ſignify the deſtruction of the world by fire, &c. commonly called the laſt Judgment, muſt be underſtood according to the above-mentioned ſcience of correſpondences, which teaches, that by the end of the world, or conſummation of the preſent age, is not ſignified the deſtruction of the world, but the deſtruction of the Roman Catholics and proteſtants of every deſcription or denomination; and that this laſt Judgment actually took place in the ſpiritual world in the year 1757; from which æra is dated the ſecond advent of the Lord, and the commencement of a new Chriſtian church, which they ſay, is meant by the new heaven and new earth in the Revelation, and the New Jeruſalem thence deſcending. Such are the general outlines of Baron *Swedenborg*'s principal doctrines, collected from his voluminous writings. His followers are numerous in England, Germany, Sweden, &c. and alſo in America. They uſe liturgy, and inſtrumental as well as vocal muſic in their public worſhip.

LUTHERANISM, implies the ſentiments of Dr. *Martin Luther*, and his followers, with regard to religion.

Leo X. having ordered indulgencies ſhould be diſpenſed to thoſe who ſhould contribute towards the building of St. Peter's church at Rome, he gave a commiſſion thereof to the Dominicans. The Auguſtines thinking they had a title to it before any body elſe, *Luther* was firſt fixed upon to preach againſt thoſe diſpenſers of indulgencies. *Luther* acquitted himſelf in a manner they had not imagined, and from the preachers of indulgencies he proceeded to the indulgencies themſelves, and he afterwards continued to preach not only againſt indulgencies, but many other cor-

ruptions that then prevailed in the church. This procured him a number of followers, and thus was *Lutheraniſm* formed. *Lutherus* is a name which has a Greek turn, and which he aſſumed inſtead of his family name *Lotter*, or *Lauther*, it being the cuſtom of thoſe days for men of learning to give themſelves Greek names: witneſs *Melanchton*, *Bucer*, *Eraſmus*, &c.

PURITANS, a word uſed for the Calviniſts, from their profeſſion to follow the pure word of God, in oppoſition to all traditions, human conſtructions, and other authorities.

PAGANISM, the religious worſhip and diſcipline of pagans, or the adoration of idols and falſe gods. The gods of pagans were either men, as *Jupiter*, *Hercules*, *Bacchus*, or fictitious perſons, as Victory, Fame; or Beaſts, as in Egypt, crocodiles, cats; or inanimate things, as onions, fire, and water.

GNOSTICS, ancient heritics, famous from the firſt riſe of Chriſtianity. The word is formed from the Latin *gnoſticus*, and that of the Greek, knowing, learned, witty, ſpiritual, &c. At firſt the Gnoſtics were only the philoſophers of thoſe times who formed to themſelves a peculiar ſyſtem of theology, agreeable to the philoſophy of *Pythagoras* and *Plato*; to which they accommodated all their interpretations of ſcripture. Gnoſtics afterwards became a general name comprehending divers ſects, which aroſe in the firſt centuries.

MONTHS and DAYS.

January is the firſt month in the year among our weſtern nations. The word is derived from *Januarius*, a name given it by the Romans from *Janus*, one of their divinities. to whom they attributed two *faces*: becauſe on the one ſide the firſt of January looked towards the new year, and on the other towards the old one. The word Januarius may alſo be derived from *Janua*,

Janua, a gate; for the first month is as the gate of the year. *Numa Pompilius*, made January the first month, *Romulus*'s year beginning in the month of March.

February, from *Februa*, an ancient word of the Latin tongue, for, from the very foundation of the city, we meet with *Februa* for purification; and *Februare*, to purge or purify. In this month the Romans held a feast in behalf of the *manes* of the deceased; and *Macrobius* tells us that sacrifices were here performed, and the last offices paid the defunct.

March, the third month according to our computing, but was considered as the first by some of the ancients, and by others as the third, fourth, or fifth, and even the tenth month of the year. It was *Romulus*, who named it after his supposed Father Mars, and appointed it as the first month of the year.

April, from the Latin *aprilis*, of *aperio* I open; because the earth in this month begins to open her bosom for the production of vegetables.

May, the fifth month was called *Maius* by *Romulus*, in respect to the senators and nobles of the city, who was named *Majores*: though others say it was so called from *Maia* the mother of mercury to whom they offered sacrifice on that day.

June by the Romans called *Junius*, in honour to the youth of Rome, who served Romulus in war; some derive the word *Junius*, *à Junone*, from *Juno*.

July, the seventh month, the word is derived from the Latin *Julius*, the surname of *C. Cæsar* the dictator, who was born in this month. *Mark Anthony* first gave this month the name *July*, which was before called *Quintilis*, as being the fifth month of the year in the old Roman Calendar. For the same reason August was called *Sextilis*, and September, October, November, and December still retain the name of their first rank.

August in a general sense implies something majestic, and the appellation was first conferred on *Octavius* by the Roman senate. Octavius then named Augustus Cæsar in this month was created consul, and had thrice triumphed in Rome, subdued Egypt to the Roman empire, and made an end of the civil wars: on this account the month was dedicated to his honour, and still goes after his name.

September, from *Septimus* the ſeventh month, reckoning from *March*, which was the firſt month of the ancients. The Roman ſenate would have given this month the name of *Tiberius*; but the emperor oppoſed it. Under other emperors it had other names; but they are all in diſuſe.

October the eighth month in the year in *Romulus*'s calendar though the tenth in that of *Numa*, *Julius Cæſar*, &c. October has ſtill retained its name, notwithſtanding all the names the ſenate and Roman Emperors would have given it: as *Fauſtinus*, *Invictis* and *Domitianus*.

November, the ninth month in the year of *Romulus*, whence its name. But it is the eleventh month of the Julian year.

December, from *decem*, ten, it being aſſigned by *Romulus* as the *tenth* month in the year. It is now the laſt, wherein the ſun enters the tropic of capricorn, and makes the winter ſolſtice.

Months are *Solar* or *Lunar*, &c. A ſolar month is the ſpace of time wherein the ſun moves through one entire ſign of the ecliptic. A lunar periodical month is the ſpace of time wherein the moon makes her round through the zodiac, or wherein ſhe returns to the ſame point.

Cluverius obſerves that the Germans worſhipped the *Sun* with ſuch devotion, that they ſeemed to acknowledge that planet as the ſupreme God, and to it is dedicated the firſt day of the week, *Sunday*. *Monday* is the moon's day, ſo called from *mona* and *day*. *Tuiſco*, the ſame with *Mars*, gave name to *Tueſday*; they alſo worſhipped *Wodan* or *Godan* after whom the *fourth* day of the week was called *Wedneſday*. It is ſaid *Godan* becoming afterwards contracted into *God*, the Germans and Engliſh gave that name to the *Deity*. They alſo worſhipped the god *Faranes*, the ſame with the Daniſh *Thor*, the Thunderer *Jupiter* from whom our *Thurſday* has its name. The goddeſs *Freia* or *Venus*, gave her name to *Friday*: *Saturday* has its name from the planet *Saturn*.

STYLE

STYLE, *new*, is the Gregorian, now chiefly followed.

The *old* ſtyle is the *Julian* manner of computing time, and agrees with the julian year, which contains 365 days ſix hours. The *Gregorian* or *new* ſtile agrees with the true ſolar year, which contains only 365 days 5 hours and 49 minutes nearly. In the year of Chriſt 200, there was no difference of ſtyles, but now there is a difference of eleven days between the old ſtyle and the new, the latter being much before hand with the former.

At the diet of Ratiſbon in 1700, it was decreed by the body of proteſtants of the empire, that eleven days ſhould be retrenched from the old ſtyle to accommodate it to the *new*, and the ſame regulation has ſince paſſed into Sweden, Denmark, and England: where it was eſtabliſhed by 24. *Geo.* II. which enacts that the ſupputation, according to which the year of our Lord begins on the twenty-fifth day of March ſhall not be uſed from and after the laſt day of December 1751. And that from thenceforth the firſt day of January every year ſhall be reckoned the firſt day of the year, and that the natural day next immediately following the ſecond day of September 1752 ſhall be called and reckoned the fourteenth day of September, omitting the eleven intermediate days of the common calendar, and that the ſeveral natural days ſucceeding the fourteenth day ſhall be called and reckoned in numerical order.

SUNDRY LITERARY MATTERS.

EPIGRAM, in poetry, a ſhort poem or compoſition in verſe, treating of one only thing, and ending with ſome point, or lively, ingenious thought.

M. le Brun, in the preface to his epigrams, defined an epigram a little poem, ſuſceptible of all kinds of ſubjects, and ending with a lively, juſt, and unexpected thought.

EPITAPH; a monumental inſcription, in honour or memory, of a perſon defunct; or an inſcription engraven, or cut on a tomb, to mark the time of a perſon's deceaſe, his name, family, and uſually ſome eulogy of his virtues, or good qualities.

EMBLEM, a kind of painted Ænigma, which repreſenting ſome obvious hiſtory, with reflections underneath, inſtructs us in ſome moral truth, or other matter of knowledge; ſuch as that very ſignificant image of Scævola, holding his hand in the fire: with the words *agere & pati fortia Romanum eſt*: to do and to ſuffer courageouſly is Roman.

An emblem is ſomewhat plainer than an ænigma. *Gale* defines emblem an ingenious picture, repreſenting one thing to the eye, and another to the underſtanding.

The emblems of *Alciatus* have been in as much reputation among the more learned, as thoſe of *Quarles* amongſt the vulgar.

With us, emblem ordinarily ſignifies no more than a painting, baſſo relievo, or other repreſentation, intended to hold forth ſome moral, or political inſtruction.

What diſtinguiſhes an emblem from a divice, is, that the words of an emblem have a full and compleat ſenſe themſelves; nay all the ſenſe, and ſignification which they have together with the figure.

But there is yet a further difference between emblem and device: for a device is a ſymbol appropriated to ſome perſon, or that expreſſes ſomething which concerns him particularly; whereas an emblem is a ſymbol that concerns all the world alike.

Theſe differences will be more apparent from comparing the emblem above quoted, with the *device* of a candle lighted; and the words *juvando conſumor*, I waſte myſelf in doing good.

ACROSTIC in poetry a kind of ingenious compoſition, diſpoſed in ſuch a manner that the *initial letters of the verſes* form the *name of ſome perſon, kingdom place, motto*, &c. The acroſtic is conſidered by the critics as a ſpecies of falſe wit, and is therefore very little regarded by the moderns.

ÆNIGMA

ÆNIGMA denotes any dark ſaying, where ſome known thing is concealed under obſcure language. The popular name is *riddle*. *Fa. Bouhours* defines ænigma, a diſcourſe, or painting, including ſome hidden meaning, which is propoſed to be gueſſed.

The ſubject of an ænigma ought to be *common*, *obvious*, and *eaſy* to be conceived. In foreign colleges the *explanation* of ænigmas makes a conſiderable exerciſe, and that one of the moſt difficult, and amuſing, where wit and penetration have the largeſt field.

Painted ænigmas are repreſentations, concealed under human figures, drawn from hiſtory or fable. A *verbal ænigma* is a witty, artful, and abſtruſe deſcription of any thing. In a *general ſenſe*, every dark ſaying, every difficult queſtion, every parable may paſs for an ænigma. *F. Meneſtrier* has attempted to reduce the compoſition of them to a kind of art. The uſe of them was very great among the Egyptians. *Gale* obſerves that that people covered their doctrines, both of divine, human, and natural things under ſuch diſguiſes. He thinks that the cuſtom was borrowed from the Hebrews, among whom it was greatly in uſe. *Sampſon* has given us an ænigmatical problem. "*Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs*" whereby *eater* and *ſtrong*, is meant a lion; and by *meat*, honey. *Solomon* is ſaid by *Joſephus*, to have been particularly ſkilful in the ſolution of Ænigmas.

REBUS, a picture inſtead of a word,—or an ænigmatical repreſentation of ſome name by a figure, &c. The Picards are ſaid to have invented this kind of wit, whence the French call it *rebus de Picardie*. The Engliſh adopted it firſt in the reign of our Henry III. *Camden* ſays the rebus was in wonderful eſteem among our fore-fathers, and that he was no body who could not hammer out of his name an invention by this witcraft, and picture it accordingly. The Abbot of ramſey, he tells us, engraved on his ſeal a *ram* in the *ſea*. *Bolton*, prior of St. Bartholemew's ſignified his name by a *bolt* thruſt through a *tun*. *Iſlip* abbot of Weſtminſter, ſometimes ſet up at his window the figure of an

eye

eye with the *ſlip* of a tree; ſometimes the letter *I* with the ſaid *ſlip*; and in others, one ſlipping from a tree with the words *I ſlip*. *Lionel Ducket* uſed a lion with an L on its head, whereas ſays *Camden* it ſhould have been on his tail; had the lion been eating a *duck* ſays the ſame author, it had been a rare device worth a ducket or a duck egg. If theſe examples ſhow not the reader the trifling nature of ſuch rebuſes, let him read *Abel Drugger*'s device in *Ben. Johnſon*'s Alchymiſt; and *Jack of Newbury* in the Spectator. Rebuſes being therein happily ridiculed, and about the ſame time raiſed to ſign poſts, they grew out of faſhion at court: and we may now find them in magazines and other amuſing publications.

The rebus has however antiquity on its ſide, *Julius Cæſar* uſed an *elephant*, called *cæſar* in the Mauritanian tongue, and the two mint maſters of that age *L. Aquilius Florus*, and *Voconius Vitulus* uſed the firſt a *flower*, and the ſecond a *calf* on the reverſe of heir coins.

ECLOGUE in Poetry a kind of *paſtoral* compoſition, wherein *ſhepherds* are introduced as converſing together. *Theocritus* and *Virgil* among the ancients, have written eclogues. There were certain proſe compoſitions, termed eclogues, as thoſe of *Diodorus*, *Polybius Cteſias*, *Theophraſtus*, *Strabo*, &c. in which ſenſe the word ſignifies only extract or collection.

M. Fontenelle obſerves that the beauty of the eclogue, is not attached to what is *rural*, but rather to what is *calm* and *eaſy* in the rural life.

ODE, among the ancients ſignified no more than ſong, or a compoſition proper to be ſung, and compoſed for that purpoſe; and the ſinging was uſually accompanied with ſome muſical inſtrument; chiefly the lyre.

The odes of the ancients, *Voſſius* obſerves, had a regular return of the ſame kind of verſe, and the ſame quantity of ſyllables in the ſame place of every ſimilar verſe; but in the modern ode (ſays he) there is nothing but confuſion of quantities.

The

The ancient odes were generally in honour of their gods. The Engliſh odes were generally in praiſe of heroes, and great exploits. The diſtinguiſhing character of an ode is *ſweetneſs*.

EPODE, the third or laſt part of an *ode*, the ancient ode being divided into ſtrophe, antiſtrophe, and epode. The epode was ſung by the prieſt ſtanding ſtill before the altar, after all the turns and returns of the ſtrophe and antiſtrophe. The word epode then properly ſignified the *end* of the ſong.

STANZAS were firſt introduced from the Italian into the French poetry, about the year 1580, and thence transferred into the Engliſh. Moſt of the Italian poems are divided into ſtanzas. A ſtanza is a number of grave verſes, containing ſome perfect ſenſe, terminating in a pauſe. There are ſtanzas of four, ſix, eight, ten, or twelve verſes. The word is Italian, and ſignifies a *ſtand*, or *ſtation*.

PROLOGUE, in dramatic poetry, a diſcourſe addreſſed to the audience before the drama or play begin. The original intention of the prologue, was to advertiſe the audience of the ſubject of the piece, and to prepare them to enter more eaſy into the action, and ſometimes to make an apology for the poet. This *laſt* article ſeems to have almoſt excluded the two former in the Engliſh drama; and to be in ſole poſſeſſion of the prologue. The prologue is of a more ancient ſtanding than the epilogue. Among the ancients, the prologue was a part of the piece, not indeed an eſſential, but an acceſſary part: with us it is no part at all: with them the drama was opened with the appearance of the prologue, but with us it is not opened till after the prologue is retired.

EPILOGUE. the laſt part of a diſcourſe, or treatiſe; containing ordinarily a recapitulation of the principal matters delivered.

Epilogue, in drama is a poetical compoſition addreſſed to the audience, when the play is over, by one of the

the principal perſonæ, or actors therein; containing uſually ſome reflections on certain incidents in the play, particularly thoſe of the part of the perſon that ſpeaks it.

ANAGRAM, a tranſpoſition of the letters of ſome name, whereby a new name is formed, either to the advantage, or diſadvantage of the perſon or thing. Thus the anagram of Galenus is *angelus*: that of Lorain, *alerion*, on which account it was that the family of Loraine took alerions for their armory. *Calvin* calls himſelf *alcuinus*, which is the anagram of Calvinus. Anagrams are ſometimes made out of ſeveral words; ſuch as that on the queſtion put by Pilate to our Saviour, *Quid eſt veritas?* whereof we have this admirable anagram, viz. *Eſt vir qui adeſt.*

Beſides anagrams formed as above, we meet with another kind in ancient writings, made by dividing a ſingle word into ſeveral thus *fus tinea mus*, are formed out of the word *ſuſtineamus*.

The Cabbaliſts among the Jews are profeſſed anagramatiſts.—Louis XIII retained *Thomas Billon*, who was a celebrated anagramatiſt, with a penſion of 1200, livres.

EPITOME; an *abridgement*, or a reduction of the principal matters of a large book, into a little compaſs.

MADRIGAL, is a little poetic piece not confined either to the ſcrupulous regularity of a ſonnet, or the ſubtlety of an epigram; but conſiſting of ſome tender, delicate, yet ſimple thought, ſuitably expreſſed. An epigram is noted for its pointed wit; but *this* rather for its tenderneſs and beautiful ſimplicity. The Italian and French ſongs and airs are often of the madrigal kind.

PINDARIC, in poetry an ode formed in imitation of the manner of *Pindar*.

The pindaric manner is diſtinguiſhed by the boldneſs and heights of the flights, the ſuddenneſs and ſurprizingneſs of the tranſition and ſeeming irregularity, wildneſs, and enthuſiaſm of the whole.

Pindar

Pindar, whence the manner takes its name, was of *Thebes*: he flouriſhed about four hundred and ſeventy eight years before Chriſt; and was contemporary with *Æſchylus*: what we have remaining of his is a book of odes, all in praiſe of the victors in the *Olympian*, *Pythian*, *Nemæan*, and *Iſthmian* games; whence the firſt is entitled the *Olympians*, the ſecond the *Pythians*, the third *Nemæans*, and the fourth *Iſthmians*.

Pindar is full of force and fire; his thoughts ſententious, his ſtyle impetuous; his ſallies daring, and frequently running as it were at random: he effects a beautiful diſorder, which is ſaid to be the effect of the greateſt art.

The ſuppoſed irregularity of his numbers has made ſeveral of his imitators imagine themſelves *pindaric* poets by the mere wildneſs and irregularity of their verſes.—None of our writers ſeem to have ſucceeded in the pindaric character, better than *Cowley*: though ſome will prefer

"Our modern *Pindar*, who, with artful ſtory,
Took wicked pains to tarniſh kingly glory."

APOPHTHEGM, is a ſhort, ſententious, and inſtructive remark pronounced by a perſon of diſtinguiſhed character. As that of Auguſtus, *feſtina lente*.

APHORISM is a maxim, or ſcience or the principle of a ſcience, or, a ſentence which comprehends a great deal in a few words. The term is chiefly uſed in medicine and law. We ſay the aphoriſms of *Hippocrates*, of *Boerhaave*, &c. aphoriſms of the civil law, &c.

EPIC-POEM, an heroic poem; or a poem reciting *ſome great and ſignal tranſaction of a hero*: called alſo *epopoeia*. Such are the iliad and odyſſey of *Homer*, the æneid of *Virgil*, the gieruſalemme of *Taſſo*, and the paradiſe loſt of *Milton*; which are the principal poems of the epic kind.

The epic poem is more accurately and ſcientifically defined, by *Boſſu*, a diſcourſe invented *with art*, to form them Canners, by inſtructions diſguiſed under the allegory

allegory of an important action, related in verſe, in a probable, entertaining, and ſurprizing manner.

The MUSES, were the feigned daughters of Jupiter, and Mnemoſyne goddeſs of memory; and they preſided over the feaſts and ſolemnities of the gods, and were the reputed goddeſſes of the ſeveral arts and ſciences. They were the companions of Apollo, and inhabited with him chiefly on the hills Parnaſſus, Helicon, and Pindus. The Hippocrene, and fountains at the foot of Parnaſſus were ſacred to them; as were alſo the Palm-tree and the Laurel. They are repreſented young and very handſome, and are *nine* in number.

1. *Clio* is ſaid to be the chief muſe. She derives her name from glory and renown. She preſides over *hiſtory*, and is ſaid to be the inventreſs of the *Lute*.

2. *Calliope*, ſo called from the ſweetneſs of her *voice*. She preſided over *eloquence* and *heroic poeſy*.

3. *Erato*, or the *lovely*. She preſided over *lyric poetry*.

4. *Thalia*, from the gaity and pleaſantry of her ſongs called the *Flouriſhing-Maid*. She invented comedy and geometry.

5. *Melpomene* was the muſe of that age. She preſided over tragedy and melancholy ſubjects.

6. *Terpſichore*, or the jovial. She preſided over muſic and dancing.

7. *Euterpe*, ſo called becauſe ſhe imparts joy. She invented the *flute*, and preſided over *muſic*, and ſhe is alſo ſaid to be the patroneſs of *Logic*.

8. *Polyhymnia*, ſo called from the multiplicity of ſongs. She is ſaid to excel in *memory*, and preſided over *hiſtory*.

9. *Urania*, or the *celeſtial-muſe*. She preſided over divine poeſy, and is ſaid to be the inventreſs of aſtronomy.

BELLES-LETRES, among the literati, ſignify polite learning, and are thus characterized.—Grammar, Logic, Rhetoric, Poetry, Muſic, Mathematics, and the learned Languages. theſe are uſually called the ſeven liberal Arts.

Belles Lettres and *Criticiſm*, ſays Dr. *Blair*, chiefly conſider man as a being endowed with thoſe powers of taſte and imagination, which were intended to imbelliſh his mind, and ſupply him with rational and uſeful entertainment. They open a field of inveſtigation peculiar to themſelves. All that relates to beauty, harmony, grandeur and elegance; all that can ſoothe the mind, gratify the fancy, or move the affections, belong to their province.

Such ſtudies have their peculiar advantage; they exerciſe our reaſon without fatiguing it: they lead to enquiries accute, but not painful, profound, but not dry or abſtruſe; and they ſtrew flowers in the path of ſcience.

He who is ſo happy as to have acquired a reliſh for knowledge, has always at hand an innocent, and irreproachable amuſement for his leiſure hours, to ſave him from the danger of pernicious paſſions: but to be *devoid of a reliſh* for theſe arts, is juſtly conſtrued as an unpromiſing ſymptom of youth; and raiſes ſuſpicions of their being prone to low gratifications, or deſtined to drudge in the more vulgar and illiberal purſuits of life.

It was the *firſt* intention of the compiler to ſubjoin a definition of the more difficult words and terms which occur. In many caſes, however, they have been explained as they occurred in the work, and for what may be further required, any dictionary at hand may be conſulted; the matter having already ſo ſwelled this volume beyond its intended ſize as to prevent their inſertion.

In *concluding*, it may be obſerved, that many volumes drawn up ſolely for the purpoſes of youth, have been prevented from becoming general for no other reaſon than the *price*. And though within theſe laſt ten or twenty years, books for all youthful information have greatly abounded, and have been in very general circulation among the firſt families, it is nevertheleſs certain that ſome parents who have even placed their children upon a liberal

plan of education, have thought more of the ſhillings laid out in books than the pounds expended for their board. The bad uſe many young perſons make of books at ſchool, and the total neglect of them when once emancipated from their literary bondage, afford ſome plea for the parſimony of ſuch parents. In a liberal education, however, every thing that reſpects youth ſhould be conducted on a plan of *liberal œconomy*; and they muſt be ſupplied with *means* adequate to the *end* propoſed. Not a few volumes are ſufficient for the purpoſes of a juvenile education; and a complete ſet of books will amount to what ſome people deem no trifling ſum.

With reſpect to this work, it will ſupply many purpoſes of a *Dictionary of arts and ſciences*, for occaſional conſultation.

Thoſe who are converſant with ſmall dictionaries have often found the definition of words and things, too ſhort and inſufficient to afford full and ſatisfactory information, or even to convey clear ideas in many inſtances. *Many* of the words of a dictionary they may indeed never have occaſion to know, and for many others a *ſhort* explanation will be ſufficient. But there are notwithſtanding very many which claim our more particular notice, and which require a more full and ſatisfactory illuſtration. *Theſe* then are made the ſubjects of the preſent volumes. They are ſubjects which obtrude hourly on our notice, and are objects of youthful curioſity.

Care has been taken to introduce nothing that could offend the eye or ear of delicacy; nor any thing that could tend to warp the political or religious principles in which the young reader might be brought up; for the purpoſe of ſuch a work ſhould be, not to *bias* but *inform*; not to ſerve the narrow views of a party, but the more enlarged purpoſes of general knowledge.

FINIS.

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Copy-hold	74	2
Copper	16	1
Coral	61	1

	P.	V.
Corner	52	2
Conſiſtory	256	2
Corinthian order	167	2
Corporal	127	2
—— of a Ship	137	2
Cork-tree	58	1
Cornelian	31	1
Cotton	182	1
Count	13	2
County	115	2
Crab	136	1
Cream	81	1
Creux	207	2
Crucible	224	1
Cruor	7	1
Croſs-bow	152	2
Cryſtal	25	1
Curate	244	2
Currants	87	1
Currying	190	1
Cuſtoms	99	2
Cuſtom-houſe	ibid.—	
Cutter	242	2
Cycle	103	2
Czar	7	2
D		
Dace —	138	1
Dates	88	1
Dean	241	2
December	304	2
Deiſt	269	2
Democracy	45	2
Derviſe	234	2
Dey	8	2
Diamond	24	1
Diet	115	2
Diſſenters	285	2
Doctor	255	2
Doge	8	2
Dooms-day book	114	2
Dominical-letter	261	2
Doric order	166	2
Dragons' blood	114	1
Dragoons	136	2
Druids	232	2
Drum	220	2
Drum-major	128	2
Duck	144	1
Dunkers	297	2
Duke	11	2
Dutch-leaf	206	1
Dying	266	1
E		
Earl	12	2
—— Marſhal	31	2
Eaſter	262	2
Ebony	52	1
Eclogue	308	2
Eel	138	1
Elm	62	1
Elyſium	109	2
Emberweeks	264	2
Emblem	306	2
Emerald	26	1
Emperor	5	2
Enamel	230	1
Engraving	201	2
Epacts	106	2
Epic Poem	311	2
Epigram	305	2
Epitaph	306	2
Epilogue	309	2
Epitome	310	2
Epocha	102	2
Epode	309	2
Epiſcopalians	283	2
Ermine	198	1
Eſquire	21	2
Etching	204	1
Ethics	175	2
Exchequer	37	2
Executor	76	2
Exports	80—99	2
F		
Factor	101	2
Fairs	117	2

	P.	V.
Fancy	12	1
February	303	2
Felo-de-ſe	61	2
Felony	ibid.—	
Feudal Syſtem	110	2
Fifth monarchy men	289	2
Fig	86	1
Fire-Ships	142	2
Fir	66	1
Fiſh	130	1
Five Senſes	13	1
Flanel	167	1
Flax	168	1
Fleſh	3	1
Flint	37	1
Fluxions	181	2
Foot-guards	129	2
Forge	224	1
Fortification	182	2
Foſſil-wood	60	1
Foundry	217	1
Fount	227	2
Frankincenſe	103	1
Franks	110	2
French plate	207	1
French-horn	218	2
Freehold	74	2
Free-ſtone		1
Friar	246	2
Friday	303	2
Frigate	141	2
Fullers' Earth	24	1
Fund	84	2
Furrs	04	1
Fuſileers	131	2
Fuſtian	188	1
G		
Galley	143	2
Gamboge	47	1
Gauze	185	1
Gems	24	1
Generalliſſimo	123	2
Geneva	100	1
Gentleman	22	2
Geometry	178	2
Geography	161	2
Gilding	205	1
Gin	100	1
Ginger	107	1
Glands	7	1
Glaſs	252	1
Glaſtum	40	1
Glue	198	1
Gnoſtics	302	2
Gobelins	184	1
Good-Friday	265	2
Gold 15—	204	1
Gold-leaf	205	1
Gold-wire	ibid.—	
Gold-thread	ibid.—	
Gooſe	143	1
Gothic Architecture	168	2
Government	44	2
Graduate	255	2
Granate	28	1
Granada	149	2
Grand Vizier	7	2
Great offices	24	2
Gregorian year	106	2
Grenadiers	131	2
Gum-reſins	130	1
Gums 103—	130	1
Gum-Senega	113	1
—— Arabic	ibid.—	
—— Sandarach	ibid.—	
—— Guaiacum	ibid.—	
——Dragon	ibid.—	
Gunnery	182	2
Gun-powder	151	2
Guns	219	1
H		
Habeas-corpus	66	2
Hanſe-towns	100	2
Halbert	148	2

	P.	V.
Harp	217	2
Harpſichord	218	2
Hats	200	1
Heart	4	1
Hemp	169	1
Heptarchy	110	2
Heraldry	169	2
Heron	147	1
Herrings	132	1
High treaſon	64	2
High Admiral	136	2
Hiſtory	162	2
Hyth	121	2
Hone	38	1
Horn 272—287		1
Horſe-guards	129	2
Houſe of Lords	35	2
—— of Commons	35	2
Hoy —	142	2
Hugonots	289	2
Hulks	142	2
Hundreds	119	2
Huzzars	132	2
Hyacinth	31	1
Hydroſtatics	160	2
Hydrology	195	2
I		
Idea	10	1
Ides	107	2
Imagination	12	1
Imports 80—99		2
Independents	288	2
India Ink	50	1
India Rubber	50	1
India wood	53	1
Indigo	41	1
Infantry	132	2
Inſurance	100	2
Ionic order	166	2
Ipecacuanha	127	1
Iron	16	1
Iſinglaſs	117	1
Iſlington waters	155	1
Ivory 49—272—287		1
Ivory Black	48	1
J		
January	302	2
Jamaica wood	53	1
Janiſaries	132	2
Japanning	228	1
Jaſper	30	1
Jeſuits	247	2
Jet	60	1
Judaiſm	271	2
Judge	53	2
Judgment	9	1
Julian Year	105	2
July	303	2
June	ibid.	—
Juriſprudence	65	2
K		
Kermes	45	1
Kidnies	6	1
King	5	2
King's Bench	36	2
Kirk	287	2
Knights	17	2
—— Errant	18	2
—— of the Shire	19	2
—— Banneret	ibid.	—
—— of the Gartar	ibid.	—
—— of the Thiſtle	21	1
—— of St. Patrick	21	2
Knowledge	10	1
Koran	259	2
L		
Lace	187	1
Lake	44	1
Lamp-black	48	1
Landan-tree	57	1
Larceny	63	2
Larch-tree	65	1
Law	40	2
—— of nature	41	2
—— of nations	43	2
—— of England	49	2

	P.	V.
Laymen	244	2
Lead	16	1
——Pipes	215	1
Leale	75	2
Lemon	83	1
Letter Foundery	224	1
Liberal Arts	157	2
Light-horſe	131	2
Liquorice	59	1
Liturgy	260	2
Liver	5	1
Load-ſtone	21	1
Logic	177	2
Lords	17	2
—— Chamberlain	30	2
—— Lieutenant	24	2
—— Preſident	30	2
——of the Treaſury	28	2
——High Admiral	136	2
Lungs	5	1
Lutheraniſm	301	2
M		
Mace	121	2
Mackerel	134	1
Madder	42	1
Magna Charta	111	2
Magnet	21	1
Mahogany		
Mahometaniſm	266	2
Major	124	2
Major General	ibid.—	
Malebranchiſm	231	2
Malt —	102	1
Malvern waters	154	1
Man of war	141	2
Manage	195	2
Manna	100	1
Manſlaughter	66	2
Manufactories	157	1
Marble	34	1
Markets	118	2
Marquis	12	2
March	303	2
Madrigal	310	2
Marrow	2	1
Marcaſite	21	1
Marines	138	2
Marſhal	31	2
Maſtic	115	1
Mathematics	181	2
Matlock waters	154	1
May	303	2
Mayor	119	2
Mechanic arts	157	2
Mechanics	158	2
Medals	211	1
Medlar	93	1
Melon	84	1
Membrane	3	1
Memory	11	1
Mercury	17	1
Metal	15	1
Meteorology	195	2
Metaphyſics	176	2
Methodiſts	281	2
Mezzotinto	205	2
Microſcope	211	2
Micrometer	212	2
Midſhipman	137	2
Millenarians	298	2
Militia	132	2
Milk	8	1
Milled money	211	1
Mind	8	1
Miniſter	26	2
Minerals	15	1
Minerology	195	2
Mohair	186	1
Monaſtery	253	2
Monday	304	2
Monk	245	2
Molaſſes	76	1
Monarchy	45	2
Money	96	2
Monſeigneur	23	2
Monſieur	ibid.—	

	P.	V.
Moravians	294	2
Moral cauſes	158	2
Morocco	196	1
Mortgage	74	2
Mortmain	73	2
Moſaic works	52	1
Mortar-piece	147	2
Muggletonians	289	2
Muſket	148	2
Muſlin	187	1
Muſcle	2	1
Muſes	312	2
Muſk	114	1
Myſtics	297	2
Mythology	192	2
N		
Naturalphiloſophy	162	2
—— Hiſtory	194	2
Navy —	143	2
Navy Bills	139	2
Neceſſity	277	2
Nectarine	93	1
Needles	262	1
Nerves	2—4	1
Nitre	122	1
Nobility	10	2
Non-con-formiſts	286	2
Nones	109	2
November	304	1
Nun	246	2
Nutmeg	105	1
O		
Oak —	62	1
Oak-bark	193	1
Obſervatory	213	2
Occult Sciences	157	2
Octobet	304	2
Oker	23—48	1
Ode —	308	2
Officers	129	2
Oil —	128	1
Olympiad	108	2
Onyx	30	1
Opal —	ibid.—	
Opium —	125	1
Optics —	159	2
Oranges —	82	1
Ordeal —	113	2
Ordnance	145	2
Ordnance office	145	2
Orpiment	19	1
Organ —	215	2
Orrery —	210	2
Oſir —	66	1
O-yes —	76	2
Oyſters	135	1
P		
Paganiſm	302	2
Painting	198	2
Paints —	38	1
Paper —	278	1
Papiſts	292	2
Par of Exchange	100	2
Parchment	193	1
Pariſh —	118	2
Partridge	145	1
Parliaments	31	2
Paſſions —	13	1
Palmiſtry	191	2
Palm-ſunday	264	2
Peach	92	1
Peacock	148	1
Pearch	138	1
Pearl —	32	1
Pears —	90	1
Pepper —	106	1
Perception	9	1
Perioſteum	1	1
Perjury	62	2
Philoſopher's ſtone	187	2
Perry	99	1
Philoſophy		
——Natural	162	2
——Moral	222	2

	P.	V.
——Speculative	221	2
——Practical	ibid	
——Corpuscular	222	2
——Mechanical	ibid	
——Platonic	223	2
——Aristotelian	224	2
——Peripatitic	ibid.—	
——Socratic	ibid.—	
——Academic	ibid.	
——Cyrenaic	225	2
——Epicurean	ibid—	
——Stoic	ibid—	
——Cynic	226	2
——Cartesian	231	2
——Newtonian	332	2
Petit treason	64	2
Peter-pence	258	2
Piano-forte	218	2
Philology	183	2
Phisiognomy	182	2
Pike —	138	1
Pewter —	17	1
Pharmacy	184	1
Pheasant	147	1
Physics	176	1
Physical causes	185	2
Phonics	157	2
Pilchards	134	1
Pilot	137	2
Pimento	107	1
Pins —	261	1
Pipes	244	1
Pindaric	310	2
Pine —	65	1
Pine-apple	92	1
Pistol —	149	2
Pit-coal	20	1
Pitch —	116	1
Plaintiff	73	2
Plumbery	213	1
Pneumatics	158	2
Poinard —	149	2
Polity —	100	2
Pomegranate	86	1
Pope —	236	2
Poplar	63	1
Porcelain	246	1
Pottery	240	1
Porphyry	35	1
Pot-ashes	286	1
Pounce	285	1
Pragmatic Sanction	112	1
Priest	243	2
Prince —	9	2
Primum mobile	157	2
Printing	231	1
Prism —	213	2
Private soldiers	128	2
Privatiers	143	2
Privy council	29	2
Privy seal	30	2
Prologue	309	2
Protestants	293	2
Prunes	85	1
Pulse —	2	1
Pumice stone	38	1
Puritans	302	2
Putty —	284	1
Pythagoreans	223	2
Q		
Quail —	146	1
Quakers	289	2
Quartermaster	126	2
Quince	90	1
R		
Rank	123	2
Rebus —	307	2
Rector —	243	2
Red —	42	1
Red-lead	39	1
Regiment	134	2
Religions	266	2

	P.	V.
Revenue	5	2
Refins —	130	1
Rhubarb	111	1
Rice —	76	1
Ruby —	26	1
Ruddle	48	1
Rubric	61	2
Rum —	98	1
S		
Sabbatarians	296	2
Sabellian	275	2
Sale by inch of candle	100	2
Salt —	77	1
Sanhedrim	257	2
Satin —	181	1
Saturday	304	2
Sackbut	220	2
Saffron	47	1
Sagathee	167	1
Sago —	57	1
Sapphire	27	1
Sceptre	121	2
Sculpture	195	2
Seal —	140	1
Sectaries	265	2
Senſes	13	1
Sciences	155	2
Scepticiſm	226	2
Semi-metals	20	1
Senſation	13	1
September	304	2
Serjeant-Major	127	2
Septuagint	265	2
Serum	7	1
Shagreen	196	1
Shakers	297	2
Shammy	ibid—	
Sheet lead	214	1
Sheriff	120	
Ship —	143	2
Shire —	115	2
Shot —	150	2
Silk —	170	1
Silver 15—	212	1
Silvering	212	1
Simony	258	1
Sire —	24	2
Skins	188	2
Slate —	37	1
Sloops	142	2
Smacks	143	2
Smalt —	41	1
Snuff —	128	1
Soap —	273	1
Soul —	8	1
Socinian	277	2
Soldiers	128	2
Sorbonne	256	2
Spaniſh Black	49	1
Spaniſh Brown	48	1
Spelter —	20	1
Spermaceti 111—	142	1
Speculation	99	2
Spice —	104	1
Spider-Silk	178	1
Spikenard	109	1
Spinal marrow	4	1
Spleen	6	1
Speaker of the Houſe of Com.	31	2
Sponge	62	1
Squadron	131	1
Stadtholder	6	2
Stanzas	309	2
Starch	277	1
Starchamber	39	2
Statues	219	1
Statuary	197	2
Steel	17	1
Sterling	98	1
Steward	138	2
Stockings	167	1
Stock-broker	99	2

	P.	V.
Stones	33	1
Storax	115	1
Sturgeon	134	1
Style new	305	2
——old	ibid.	—
Subaltern officers	125	2
Sub-pœna	76	2
Sugar	73	1
Sulphur	18	1
Sultan	7	2
Sumptuary laws	67	2
Sunday	304	2
Surgeon	126	2
Swan	142	1
Swedenborgians	299	2
Synagogue	253	2
Synod	257	2
T.		
Tabby	187	1
Tactics	182	2
Taffety	184	1
Tallow-tree	58	1
Talmud	258	2
Tamarinds	85	1
Tambac	22	1
Tan	193	1
Tanning	188	1
Tapestry	183	1
Tar —	117	1
Tartar	121	1
Tea —	68	
Teal —	145	1
Telescope	210	2
Temple	56	2
Tench	137	1
Tendon	2	1
Thane	17	2
Theodolite	214	2
Theology	192	2
Thermometer	210	2
Thursday	304	2
Tin	17—216	1
Tin-plates	ibid	
Tithes	68	2
Titles of		
King of England	1	2
——of Spain	ibid.	—
——of France	ibid.	—
——of Emperor	ibid.	—
——of Pope	ibid.	—
——and others	ibid.	—
Tobacco	127	1
Topaz	27	1
Tortoise	140	1
Trade	92	2
Trading-company	78	2
Tragacanth	113	1
Treasurer	29	2
Treasury	27	2
Treason	63	2
Trinitarians	274	2
Trinity-sunday	262	2
Troop	132	2
Trout	198	1
Trumpet	219	2
——marine	ibid	
Tunbridge water	154	1
Tuesday	304	2
Turmeric	46	1
Turpentine	116	1
Tyles —	243	1
Type	224	1
V		
Varnish	229	1
Vassal	111	2
Veins	3	1
Velvet	181	1
Vellum	195	1
Verditer	42	1
Vessel	140	2
Vermilion	39—45	1
Vespers	264	2

	P.	V.
Vice-admiral	136	2
Vice-roy	10	2
Victualler	138	2
Vinegar	98	1
Viſcount	15	1
Vitriol	124	1
U		
Ultramarine	42	2
Umber	49	1
Underſtanding	8	1
Univerſaliſts	295	2
Univerſity	254	2
Uſance	97	2
W		
Walnut	68	1
Wax	284	1
Whale	141	1
Wedneſday	304	2
Whalebone	285	1
Whit-ſunday	261	2
White-lead	40	1
Wick	121	2
Weld	46	1
Will	9	1
Willow	66	1
Wind-gun	207	1
Wine	94	1
Woad	40	1
Wold	121	2
Worſted	166	1
Wool	158	1
Woollen-manufactory	159	1
Written law	52	2
Y		
Yatcht	140	2
Yellow	46	1
Z		
Zink	20	1
Zoology	194	2

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